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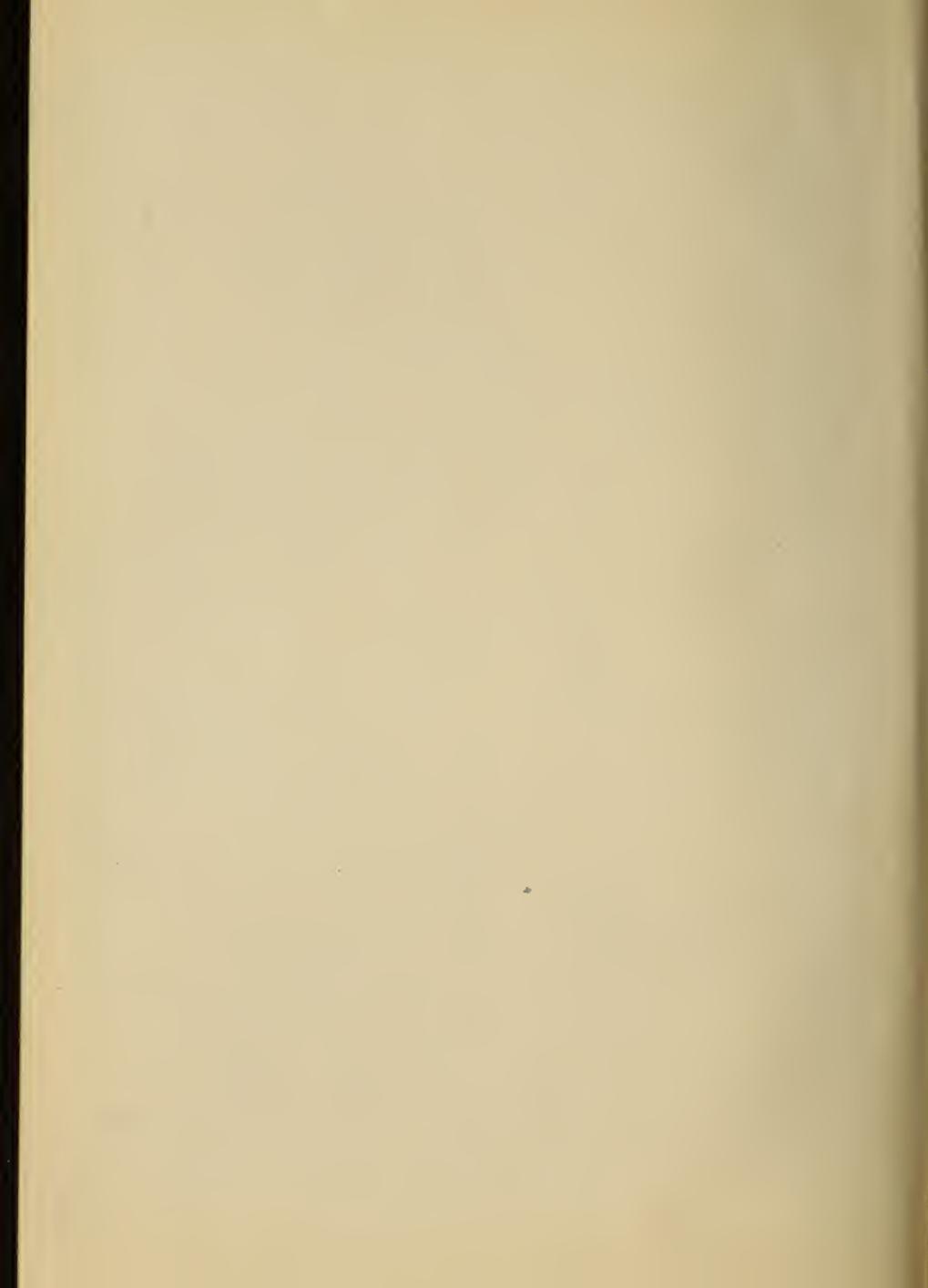


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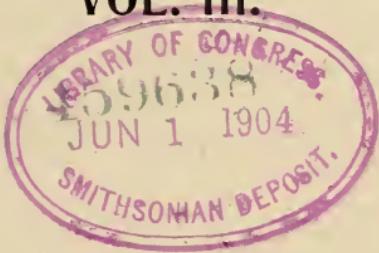


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*A Monthly Magazine published to advocate
Wholesome Living.*

VOL. III.



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VOL. III.

JULY 15, 1897.

No. 1.

Volume III.

The present number commences another volume of our little magazine. The managers, however deficient they may have been, have done the best they could with the means at their disposal. We have not labored to make money, but to do good. Every one connected with the paper has spent ten times as much out of his own pocket as has been subscribed by the most liberal of its patrons. Practically every subscriber to this paper is a vegetarian. It can do you no good, but we do hope that it has furnished you with some arguments to use with the carnivora among whom you live, and perhaps has been the means of your making some converts. "They that are whole need no physician," but it is your duty to use your utmost endeavors to induce people to give up eating flesh; it is the greatest crime of which humanity is capable, and would be so considered by all intelligent people were it not for two reasons. First, because we have been blindly following in the

footsteps of carnivorous ancestors, and second, because we have been taught to suppose that the law was an index to right and wrong. We hold this to be one of the most unfortunate mistakes of our present civilization, or lack of it, for we can scarcely call ourselves a civilized people when our public thoroughfares are bordered with shops showing parts of murdered animals exposed for sale.

During the last year this paper has been the means of turning a number of people away from their early habit of flesh eating, and this has been accomplished at an expense of less than one hundred dollars each, and there may be others that we have not yet heard of, which would materially reduce the average. Statistics show that it costs at least six hundred dollars per head to convert Hindoos to Christianity.

We think it the duty of every vegetarian to subscribe for as many copies as he can afford, and we trust every regular reader will at once send from \$1 to \$100 according to his means. *Every dollar received is spent for printing and paper, not one cent going to pay for management or literary work.*

We trust that you will immediately renew your subscription and see that all your vegetarian friends do the same. The terms remain the same as heretofore and will be found on the front page.

Thou Shalt not Kill.

On July 6, the great State of New York had its revenge on a wretched negro and murdered him by sending a strong current of electricity through his

body after strapping him in a chair specially made for that purpose. The autopsy revealed that the man was insane, and had been so for a long time. This unimportant incident relating to the man's health will probably excite considerable comment, turning, as usual, the public attention from the real crime. What the doctors should prove (and they have a clear case), is that the legislature that passed a barbarous law sanctioning killing for killing, was insane. How can a people preach the sanctity of life when they break the laws of God by murder in punishment for murdering. The death penalty has never deterred men from venting their evil passions. Two hundred years ago death was the punishment for half the crimes men commit, but it had no deterrent effect. There is less crime now than ever before, and when we get a government that sets a good example, and shows respect for life, we shall be in a fair way to put a stop to homicide. The way to make punishment terrible to evil doers is to make it sure and prompt. Every criminal should be serving out his punishment within a week of his arrest. This would do away with trials which in nine cases out of ten means escape for professional criminals. If we have not enough judges multiply them by ten or twenty if necessary. But we hold it to be absolutely certain that if prompt trial was the invariable rule, that after a few years there would be very little work for half the criminal courts we now have.

Meat Eating and the Cruelty it Involves.

A diabolical incident in connection with the more diabolical practice of eating our fellow creatures has just come to light in Kansas. It appears that a gentleman named Grant Hornaday, the cashier of the First National Bank, purchased a herd of 180 Texas steers, and, as they would not be so likely to fight if their horns were off, he hired some villain to saw them off at the rate of three cents per head. The particulars are thus narrated:

"A herd of 180 Texas steers, violently mad from agony induced by a peculiar malady, attracted many visitors to the Hornaday ranch. They had never before seen a herd of literally mad cattle cavorting, bawling, floundering in the grass and apparently striving to dash their brains out against one another, the spectacle they witnessed in this grazing tract.

"They had been bought and driven in for full feed. As is now almost universally the custom among large feeders and shippers he had them dehorned, and from this seemingly cruel treatment sprang their affliction. One at a time they had been driven into a chute, fastened head and foot by an automatic arrangement, and with a common saw had been dehorned by a professional dehorner. The wounds did not heal, but grew virulent, and gradually they became frenzied by pain. They seemed to have lost all their animal instincts, and as they ran amuck in the corral their brutish pleas for relief, after their proud spirits had been conquered by agony, were pitiful. The owner had from \$11,000 to \$12,000 invested in the herd, and

became alarmed. He called a veterinary from the Ontario College, and had one of the brutes examined. It was found that the top of its head was infested by maggots that had consumed the flesh to the bone. With great difficulty the cattle were driven singly into the chute where they had been dehorned and the veterinary operated upon them, cleaning the decaying flesh with acids and applying restoratives."

Our carnivorous acquaintances will shortly be devouring some delicious porterhouse steaks from some of these cattle, and probably partaking of sausages made from the heads, which will hardly be fit for use in any other way. It is to be hoped that this special disease is not communicable to man. But the crime, the cruelty, thank God, will not be learned by our animal friends. They can suffer from man's brutal acts but will never learn his ways.

The Effect of Vegetarianism on Morality.

To the teacher as well as to the student of ethics, dietary considerations are of the utmost importance.

In the study of the history of ethical systems, a feature found common to nearly all is the teaching relating to diet. Both in Judaism and the older Oriental religions, great care is taken to distinguish between foods which may or may not be eaten. That this is no mere accident we may well be assured; and, indeed, looked at in the light of natural science, such teaching would seem to be based on sound reasoning.

Morals, we may assume (without entering into the

dialectic arena occupied by Spencer and others, where the origin of the moral faculty is discussed) belong to the sphere of mental volition and spiritual insight. And further, it may reasonably be posited, that between mental and spiritual phenomena, and physiological conditions, there is, reciprocally, a catena of cause and effect. Food being one of the conditions of bodily life, it will readily be seen that between food and morals, there is an important causal connection. Now, a really healthy mind is largely dependent upon the possession of sound physical health. Morbid desires and depraved actions are not infrequently the necessary concomitants of a diseased liver and an outraged stomach. To adopt a diet based on sound hygenic principles is, therefore, to lay the foundations of a practical morality. And if a vegetable diet is, as we contend, the only one conductive to perfect health, then the inference inevitably follows, that vegetarianism exerts an influence for good upon the moral plane.

But to carry our investigations somewhat further, let us inquire into the effects which an exclusively vegetable diet may be expected to have (1) upon the morality which is based upon the sexual relationships; (2) upon that altruistic doctrine of positive morality, taught alike by Christ, by Buddha, and by Confucius, the doctrine of universal brotherly love.

(1) It is a well known physiological fact that all stimulants have the effect of ministering to the sexual passions, by which is explained the intimate connection which exist between drunkenness and sexual vice. Now all kinds of animal food are of a stimulating nature, and when taken into the human

stomach, exercise upon the bodily organism, effects, similar in character, although considerably modified in degree, to those worked by the introduction of alcoholic stimulants. Thus it follows that abstinence from meat food will sensibly lessen the disposition of the sexual part of our animal nature to assert itself.

And, whatever may be the particular code of sexual morality adopted (and it is not our place here to advocate the claims of any particular code), it will, probably, not differ from most others in this one respect, that the sexual desires should be under the complete control of the higher part of our nature. And a vegetable diet, by not stimulating the sexual appetite, conduces at least to that happy mean advocated by Aristotle in his "Ethica," in which state the senses indeed may ride, but the mind holds the reins.

The importance of our conclusions in this respect will be apparent when we consider how intimately connected with sexual matters are many other phases of morality, and also for what a deep well of human misery this one vice alone is responsible.

(2) In considering the effects of vegetarianism upon the spread of altruism, we are met with a paucity of data upon which to build satisfactory conclusions; and we must perforce be content with drawing inferences from such rude material as lends itself to our purpose.

Turning to the teachings of Buddha upon food, we find that the eating of flesh is forbidden on religious grounds. From the doctrine of the transmigration of souls, results the tenet, that every human soul has passed in an ascending scale through both brute and

human bodies; and the command is to kill nought, lest, in the words of Sir Edwin Arnold, "a soul be stopped upon its upward way." Any argument deducted from this would of course have little effect on European minds bred in ignorance of the idea of soul transmigration, or regarding it merely as a curious metaphysical speculation. But to one who holds this faith, the abstention from meat food in itself is an act of purely altruistic character. And further, if the interests of souls allied with the brute creation are thus cared for it would seem to naturally follow that the welfare of human souls would be the object of effort in a still higher degree. And if statistics are to be relied upon, it would seem that in India this is the case. For there we find, that with regard to criminal convictions, the number of whites is considerably greater than of natives, which, taken together with the vast disproportion in numbers, speaks volumes for the rice-eating Hindoo.

But, as no such motives are likely to be present to the practical European mind, we must conduct our inquiry from a different point of view.

We may possibly obtain the clue we are seeking for from the life of Comte. That great French philosopher made it a rule always to slowly eat a piece of dry bread after dinner, in order that he might be reminded that such or even coarser food formed the daily repast of toiling millions. In following up the hint here given we are reminded that luxury makes men callous of others' sufferings. This is made plain by contrasting two such men as Nero and Marcus Aurelius. The one, feasting on every dainty which an extensive empire afforded, could make merry over

the burning of his own city; while the other, living upon a self-imposed diet, almost acetic in its simplicity, was keenly alive to the sufferings of humanity, which he did everything in his power to alleviate.

And the conclusion which forces itself upon us is that the adoption of a simple vegetable diet would leave men's minds freer to discern the acute misery that abounds on every side, and make them more ready to lend a helping hand to their lower brethren.

The present age is one of hollow shams and pretentious deceits. Religion is losing its hold upon the masses of the people, and science, which is destroying the basis of morality which religion has hitherto supplied, has not so far provided anything to take its place.

At this moral crisis it may be accounted singularly fortunate that Vegetarianism is a growing power. For acting as it does in promoting, both directly and indirectly, not only a hedonistic but also an altruistic morality, it goes far to rob the present time of the moral dangers which abound, and proves itself to be no unimportant step in the evolutionary ladder of moral progress, for which all the great world teachers have lived and worked and died.—*The Vegetarian, London.*

To the Humanitarian.

BY REGINALD TAYLER.

You will doubtless agree with me that if there is one special feature of the present age which distinguishes it from other eras it is to be found in the

humaner spirit with which it is imbued. I do not suggest that this spirit is all-pervading or that its influences are so far reaching at the present time as to exercise any distinctly controlling force either upon the conduct of great nations or small communities. But the gospel of humanity is preached, to some extent is consistently practised, and has certainly during the present century, in response to the eloquent voices raised on its behalf, led directly to a number of important legislative enactments having for their object the protection of men, women, children and members of the mute creation, from acts of cruelty and oppression on the part of their fellow beings. Until quite recent times the mere conception of this kind of legislation would have been impossible save to a few of the more advanced spirits such as always redeem any period from the charge of absolute darkness and barbarism.

An indication of the spread of the spirit of humanity may be seen in the existence of such societies as the National Society for the Prevention of Cruelty to Children, the Royal Society for the Prevention of Cruelty to Animals, the Home for Lost and Starving Dogs, the Home of Rest for Horses, the Peace Society, the Children's Country Holiday Fund, and last but not least the Humanitarian League. Such associations and institutions as these are actively engaged in spreading the gospel of kindness, while active steps are taken by some to bring to justice such as are found to be guilty of wilful cruelty to children and "animals."

These organizations receive from you as a humanitarian your warmest sympathy and often your active

support. You have no complicated doctrine, no tenets difficult to be understood, no hard books to be mastered before your cult can be assimilated fully: you simply hold to the broad gospel of humanity and appeal to the "kind feelings, dispositions and sympathies of man as the crown of being," and you seek to so humanize your fellows that cruelty in all its forms may give place to universal kindness, love and forbearance. As a humanitarian you believe "That it is iniquitous to inflict suffering, directly or indirectly, on any sentient being, except when self-defense or absolute necessity can be justly pleaded." (Humanitarian League Manifesto.)

You believe, then, in that form of humanitarianism by which, in the words of Henry S. Salt, is implied "nothing less than the study and practice of humane principles—of compassion, love, gentleness, and universal benevolence."

But what do you *do*?

Do you merely join an association having for its object the promulgation of the set of principles which you have adopted and so satisfy yourself that you are helping the cause of morality and seeking to

"Ring in the valiant man and free,
The eager heart, the kindlier hand;
Ring out the darkness in the land,
Ring in the Christ that is to be;"

or do you reduce your creed to practice and refuse, with Wordsworth, ever "to blend your pleasure or your pride with sorrow of the meanest thing that feels." You can hardly be a true humanitarian unless you take the latter course, for it is surely incomparably to be kind in principle and cruel in practice.

There was no qualification in the Divine negation, "Ye cannot serve God and mammon." So also is there no alternative here. You cannot be partly a humanitarian. You cannot consistently uphold cruelty, take part in it directly or indirectly, and yet profess adherence to those humane principles which you set up as a rule of conduct.

For instance, it must, or ought to be, clear to you that flesh eating, involving as it does not only the most horrible forms of cruelty to the animals which furnish forth the feast, but the debasement of great numbers of your fellow-humans who are necessary to the traffic, can never be reconciled with the true spirit of humaneness.

Listen for a moment to these astounding facts: In the United Kingdom there are at the present time something like ten million cattle, twenty-nine million sheep, and four million pigs which are fore-doomed to slaughter that the prevailing appetite for flesh food may be satisfied.

According to Josiah Oldfield, "Not a day passes but that nearly three thousand cattle, nearly twenty thousand sheep, and over five thousand pigs are put to death. Divide this still further and we find that every hour, the whole day long and the whole night through, there are over a hundred cattle knocked down, over seven hundred sheep and over two hundred pigs throat-cut." And he adds further, "For every single breath I draw in life, an animal ceases to draw its breath in a painful and convulsive death—and all unnecessary—to satisfy a fashion in diet.

But apart from the mere fact of this appalling sacrifice of God's creatures; the most horrible cruel-

ties are inflicted in the course of transit from place to place, from country to country, by land and water, by road and rail. As may be readily supposed, the utmost callousness exists in the minds of those engaged in the work of slaughter and preparing carcases for the market. Untold suffering marks the progress of the victims from the grazing ground to the shambles.

So long as you continue to eat flesh are you taking part in all this sacrifice of life, in all this unnecessary cruelty. If your humanity only leads you to inveigh against certain forms of cruelty while you actively "aid and abet" wholesale cruelty in other ways, you will admit, I think, that your position is hardly logical; and that when you raise your voice in protest at the cruelty you see, you run the risk also of being asked to consider the cruelty which you are helping to cause and perpetuate.

"He who is humane does not kill; this principle is imperishable" was the teaching of Buddha the humanitarian, five hundred years before the Christian era. The cultured humanitarian of to-day, to be worthy of the name, must surely attain to a level somewhere approaching that of the Eastern teacher. You will hardly, I take it, screen yourself as some followers of Buddha do to-day, behind the shallow subterfuge that you do not yourself kill, therefore you keep the law. You at least will know that you cannot shirk responsibility in this fashion. If another kills for you he is your agent "within the meaning of the statute," and it therefore becomes your act. The general run of people show an indifferentism which is painful to contemplate. They are content

to take such comforts and luxuries as they can procure, without enquiring by what process, by what suffering, by what debasement and demoralization, they have been obtained. Human lives may be sacrificed on every hand, whole communities may be impoverished, wide-spread degradation and misery may be caused, but as to whether these things are necessary or whether they can be prevented, no thought is given. It is of no consequence that in the words of Keats:

“For them the Ceylon diver held his breath
And went all naked to the hungry shark;
For them his ears gushed blood; for them in death
The seal on the cold ice with piteous bark,
Lay full of darts; for them alone did seethe
A thousand men in troubles wide and dark:
Half-ignorant, they turned an easy wheel,
That set sharp racks at work, to pinch and peel.”

I appeal to you not to let it be charged against you that your humanitarianism is merely a sentimental affectation. Treat the matter seriously and consistently and henceforth cease to be a party to the wholesale cruelty which is caused both to mute beings and human beings as a consequence of the unnecessary custom of flesh eating. For assuredly so long as you persist in admitting flesh food to your table are you hindering the march of progress in the direction of that universal kindness which at all events you desire in your heart to promote. There are many forms of cruelty which you do right to protest against, and protest with eloquent voice, but the great evil, the stupendous wrong, is reared on this simple matter of diet. There is no mysterious

force, no mythical dragon, waiting to be sought out and conquered; you need not follow like he who bore "the banner with a strange device," a shadowy ideal existing on some inaccessible mountain top and perchance perish in your efforts to reach it; here at home and at once you can begin to take your part in the righteous work of humanizing the race.

No grand effort is demanded of you, no call is made to you for a great personal sacrifice, or to put yourself in the way of danger and tribulation in the pursuit of some heroic enterprise. You are asked merely to recognize the fact that individual reform is the key-note to race reform, and to apply this practically to yourself by at once abandoning the flesh-pots for the more wholesome and more humane diet of the vegetarian. This for you as for all is the initial step in the path of real progress. There are many who desire to do great things, who by some sudden and sweeping measure aim at effecting a change for good on behalf of whole communities, but who never for a moment think of beginning the work as far as lies in their power with their own lives and at home. Adopt the humane regime. At first you may feel conscious only of exercising the virtue of self-denial, but this will speedily pass and a happy spirit of contentment will take its place. Apart from the advantages to your health you will have the satisfaction of knowing that your diet is right in other respects. Your life will be free of the stain upon it which can never be removed so long as you sanction by your acts the cruelty and degradation inseparable from the use of flesh food. Eat of it no more.
—*Vegetarian Review.*

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A treatise advocating a return to the natural and ancient food of our race.

—BY—

ANNA KINGSFORD,

Doctor of Medicine of the Faculty of Paris,

Sixth Edition, 1895. Price \$1.00, Post Free.

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VOL. III.

AUGUST 15, 1897.

No. 2.

Fifty Years of the Vegetarian Society.

BY WILLIAM S. A. AXON, F. R. S.

Read at the Jubilee Conference, Ramsgate.

The jubilee of the Vegetarian Society is an appropriate occasion both for a survey of what has been done in the past, and a forecast of what may be attempted in the future.

Vegetarianism is at once old and new. Whether we turn to the Biblical account of Paradise, to the classical fables of the golden age, or to such ethnic legends as those in which the Parsees interpret the fall, we have clear testimony that men in different countries and ages have felt that the purest and loftiest ideal of human life is one which does not involve the torture and slaughter of other sentient creatures. This feeling, however frequent it may have been obscured, has never been extinct. Great

thinkers such as Pythagoras, moralists such as Seneca and Plutarch, poets such as Ovid, religious reformers such as Buddha—to name a few of many—have borne witness to it. Amongst the early Christians there are evidences of vegetarian sentiment as in the tradition respecting St. Matthew and St. James, the brother of the Lord. Several of the fathers of the Church were abstainers from flesh, and the same may be said of the saints of the middle ages, whilst the rules of the monastic orders tended in the direction of a bloodless diet. And in later ages the great names of Sir Thomas More, Montaigne, Pope, Voltaire, Goldsmith, Shelley, Lamartin, Swedenborg, Wesley, John Howard, may be cited as having, by precept or example, inculcated vegetarianism.

It was, however, reserved for the present century—the age of combined effort for moral and social reform—to give birth to an organized movement in favor of abstinence from flesh, fish and fowl as the food of man. A meeting was held at Northwood Villa, Ramsgate, on September 30, 1847, with Mr. Joseph Brotherton, M.P., as Chairman. The proposal “That a society be formed called The Vegetarian Society” was moved by Mr. James Simpson and seconded by Mr. William Horsell. On the election of officers, Mr. Simpson was appointed president, Mr. Horsell secretary, and Mr. William Oldham, of the Concordium, Ham Common, treasurer. Through Mr. Oldham the new effort was linked with an earlier attempt to found, in 1843, the “British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food.” Through Mr. Brotherton and other members it was connected

with the Bible Christian Church, which in 1809 adopted the rule of abstinence from intoxicants and flesh foods for its members. The founder of the Church was Rev. W. Cowherd, a man of wide reading and original thought. Mr. Brotherton had published in 1821 two essays, one on abstinence from intoxicants, which may be regarded as the first "teetotal" tract, and the other on abstinence from animal food, which is in the same way the first vegetarian tract. A band of Bible Christians emigrated to the United States, and the Rev. William Metcalfe M.D., the minister of their church established at Philadelphia, was instrumental in convincing Sylvester Graham, whose book on the "Science of Human Life" had great influence alike in the new and in old world. Another stream of tendency in the Vegetarian Society was that represented by the humanitarian and aesthetic teaching of Shelley.

It is a curious fact and not without significance that the new movement at once received a new name. The word Vegetarian, both as noun and adjective, was formed at the same time as the Vegetarian Society. No earlier instance of its use has been found than the Ramsgate meeting, and we know from Prof. Mayor that, whether by accident or scholarship, the word is exactly and properly formed from the Latin root *vegetus*.

What then did the founders of the Vegetarian Society regard as their mission? This they indicated with unmistakable clearness in defining the aims of the new association as being "to induce habits of abstinence from the flesh of animals as food, by the dissemination of information upon the subject, by

means of tracts, essays and lectures, proving the many advantages of a physical, intellectual and moral character resulting from vegetarian habits of diet: and thus to secure, through the association, example, and efforts of its members, the adoption of a principle which will tend essentially to true civilization, to universal brotherhood, and to the increase of human happiness generally." In the first year 331 persons were registered as members of the Vegetarian Society. Some of these had never tasted flesh and others were abstainers of long standing. The first president of the Vegetarian Society, Mr. J. Simpson, of Foxhill Bank, was filled with the enthusiasm of humanity; he was wealthy and gave money with unstinted generosity in aid of many good causes. But he did far more than this, and devoted his life to the advancement of vegetarianism and cognate reforms. In the unrestrained ardor of an earnest and unselfish nature he labored even beyond his strength. His death in 1859 was a great loss to the cause. His successor was Mr. William Harvey, J.P., an alderman and mayor of the borough of Salford. Mr. Harvey is honorably remembered for his civic services, and was one of those men in whom this country is happily rich, who devote ability and knowledge to the service of the public in the sphere of local government. On his death in 1870 Mr. James Haughton, J.P., of Dublin, was elected, and held office until his decease in 1873. He was a man universally respected and beloved for his philanthropic spirit, and was the friend of Father Mathew in his temperance work and of William Lloyd Garrison in his anti-slavery struggle. The next president

was Prof. Francis William Newman, a man in whom intellectual ability of a very remarkable order has been united to saintly purity of life. After ten years of active service he felt that advancing years demanded his resignation, and the choice of the society then fell upon Prof. J. E. B. Mayor, the distinguished scholar who is now, and we hope will long remain, at the head of the movement. In fifty years the society has had only five presidents. Mr. Simpson died at the age of 47; Mr. Harvey at the age of 83; and Mr. Haughton at the age of 78. Professor Newman survives in his 93rd year, and Professor Mayor at 72 shows a power of work which most younger men must envy. Of the five presidents, two belonged to Lancashire, one to Dublin, one to Weston-super-Mare, and one to Cambridge. The headquarters originally in London and then in Leeds and Kirkcaldy, have long been at Manchester, but the Vegetarian Society has never been a local association, but was and is national and international in its character and claims. It may be added that when the office of the Vegetarian Society was in London, the work was directed and mainly done by the president in his Lancashire home. The annual meetings have been held at Manchester, Salford, Leeds, Glasgow, Sheffield, and London. There are obvious reasons why the business meetings should be held where the society has a local habitation, but in 1876 it was decided to have a spring meeting, in addition to that held in the autumn. These May meetings have been held in Manchester, Leicester, Cambridge, Salford, London, Birmingham, Norwich, Exeter, Leeds, Liverpool, Sheffield, Portsmouth, Bradford, Accrington, Chester and Southport.

The registration of members has varied from year to year. In 1874, acting on a suggestion made by Professor Newman, associates were first elected. These are persons having sympathy with the movement, though not pledged to personal abstinence. In addition, there are subscribers who receive the publications of the Vegetarian Society without entering into more direct relations.

Here it must be explained that in the early years much of the cost of the propaganda, of the great banquets, soirees, lecturing, printing and publishing came from the purse of the first president, and did not even pass through the books of the Vegetarian Society. Since the death of Mr. Simpson the propaganda has been carried on by the willing help of many subscribers rather than by the donations of a wealthy few. The legacies have not been numerous; the income has never been large, but many have been interested in the operations, and the greatest care has always been essential in keeping watch over expenditure, so as to obtain the best results from the slender resources entrusted to the Executive of the Vegetarian Society.

The importance of a plentiful supply of suitable literature was early recognized. The *Vegetarian Messenger* began with September, 1849, and for ten years was issued as a monthly paper. During 1860 it was incorporated with the *Journal of Health*, but in the following year was issued as a quarterly with the title of *Dietetic Reformer and Vegetarian Messenger*. From 1872 to 1886 it was issued monthly. In 1887 the original name of *Vegetarian Messenger* was resumed. It is still published as a monthly, but has

been considerably enlarged. In addition to its magazine, the Vegetarian Society has been responsible, wholly or in part, for the issue of Smith's "Fruits and Farinacea," Graham's "Science of Human Life," Smith's "Vegetable Cookery," Mrs. Brotherton's "Vegetarian Cookery," Newman's "Essays on Diet," Howard Williams's "Ethics of Diet," and a long series of booklets and tracts by Plutarch, Shelley, Sir Benjamin Richardson, Professor Newman, Professor Mayor, Dr. Lees, Mr. T. H. Barker, Mr. William Hoyle, Mr. H. S. Salt, Dr. J. C. Jackson, Mr. W. Gibson Ward, Mr. Thomas Baker, Rev. James Clark, Mr. A. W. Duncan, Mr. William Harrison, Rev. W. S. Godfrey, and many others. These have had in the aggregate a very large circulation. Nor has their influence been confined to this country, for publications of the Vegetarian Society have been translated into French, German, Russian and Spanish, and also into Indian vernaculars.

The need of vegetarian restaurants was early felt, and an experimental effort was made for the establishment of ordinaries, but the growth for some years was very slow. Now there are many excellent vegetarian restaurants in London, Manchester, and other large towns, whilst the travelling vegetarian has comparatively little difficulty even in non-vegetarian hotels. In 1884 chiefly by the persistent effort of the present treasurer of the Vegetarian Society, space was secured at the International Health Exhibition for a vegetarian dining room where 161,000 meals were supplied. A similar experiment was made at the Liverpool exhibition of 1886 where 140,000 meals were served. Apart from the imme-

diate propagandist purpose the Vegetarian Society on these occasions demonstrated both the popularity and profitableness of a well conducted restaurant from which flesh and intoxicants have been rigidly excluded. The profits were devoted to free meals for the poor, to educational dinners and lectures, and to cheap meals for school children.

In 1893 the society secured central premises in Peter Street, in close proximity to the Central Station, Y.M.C.A., Deansgate, and opened a depot for the sale of literature, foods, etc. The work in this direction has grown considerably, and continues to extend, and has proved of value to many, not only locally, but in all parts of the country.

It may be paradoxically asserted that the progress of the Vegetarian Society has not been commensurate with the advance of the vegetarian movement. The standard that was raised at Ramsgate in 1847 was the one rallying point for the food-reformers. The Vegetarian Society was then the only one in the world; now there are independent societies in the United States, Australia, India, Germany, etc. Scotland and Ireland have each their own society. For London and for the West of England there are independent local associations. The Women's Vegetarian Union is another recent development; nor must we forget the activities of the Order of Danielites and of the Order of the Golden Age. The Vegetarian Federal Union was formed with the idea of inducing greater co-ordination, but owes more to individual effort than to its co-operative character. Whether the movement as a whole would not have gained more if the energies which have been turned

into so many channels had been concentrated on the work of the Vegetarian Society is a question which will occur to many thoughtful minds, even though it may be useless now to discuss it as a practical problem. Originally the *Vegetarian Messenger* was the only periodical devoted to food reform. Now we have in addition, in Great Britain alone, the *Vegetarian*, the *Vegetarian Review*, the *Herald of the Golden Age*, the *Herald of Health*, and several hygenic papers which devote some of their space to the advocacy of vegetarianism. The late Sir Isaac Pitman, during the half century that he edited the *Phonetic Journal* frequently made it the vehicle for sound teaching on the food queftion. The *Weekly Times and Echo* has done excellent service in this direction; and the great reviews no longer deem it essential to forbid the discussion of our question, as may be seen by the contributions of Professor Newman, Lady Paget, Mr. H. S. Salt, and others, to *Fraser*, the *Nineteenth Century*, the *Fortnightly*, etc.

The Vegetarian Society has always used its influence for the introduction of new and useful vegetable food-stuffs. In this way, for instance, lentils and tomatoes have become a part of the national dietary. The contrast between the fruits and vegetables now in the market and those available fifty years ago is instructive and gratifying. In another direction may be mentioned the suggestion in regard to prepared foods made by Sir Benjamin Richardson, and the extent to which these are being realized on the other side of the Atlantic by Dr. J. H. Kellogg and others.

Professor Newman once remarked in a suggestive

sentence that the aim of the Vegetarian Society was not to found a sect but to influence a nation. This is the spirit of the half century of vegetarian propaganda. The test of membership has been the purely negative one of abstinence. From the first it was recognized that there are many different roads by which the central truth may be approached. One man may be a vegetarian from motives of economy, another for the removal or alleviation of his physical ills, another as a contribution to social reform, and yet another as a means of attaining fuller physical and mental development. One may abstain from flesh-meat in abhorrence of the cruelty inseparable from the slaughter house and the shambles, another from a sense that such abstinence is helpful in the subjugation of the passions, and still another in the belief that it is the most in harmony with the divine will. Thus those who abstain for one reason may receive also other benefits they had not anticipated. The Vegetarian Society welcomes all and endeavors to be helpful to all. On its platform every man has been free to express his thoughts freely.

Looking backward for over half a century we may see much that should encourage us to-day. Fifty years ago there was not a single vegetarian restaurant, and not a single vegetarian periodical. Vegetarians there were, but they had no bond of union, and in their isolation had little influence. There was profound ignorance as to their motives, methods and aims. Some regarded vegetarianism as the epicurean fad of rich men who chose to live on delicate fruits grown in costly greenhouses. Some regarded them as fanatics shortening their life from heretical

zeal. Even so brave and kindly a spirit as Tom Hood had nothing but ridicule for a doctrine that was to him so novel. Ridicule and distrust there was in plenty, but this was trifling when compared with the general lack of knowledge. To be discussed or even opposed has never done serious injury to a good cause, but no cause can prosper that is ignored, and such was the position of vegetarianism fifty years ago. If nothing else had been accomplished it would be a great gain that the Vegetarian Society has compelled attention. The vegetarian has said that flesh-food is an enormous cause of disease, and medicinal science has confessed the truth of the charge. He has denounced the selfishness or thoughtlessness that condemns men to the hardening and demoralizing occupations inseparable from the slaughter of animals. He has condemned the sickening cruelty that belongs to cattle-transit by sea and land. He has shown the poor man how he may buy cheaply and have a surplus to bestow upon the mind when the body has been adequately nourished. To the rich man he has pointed out a way in which friendship and social intercourse can be made easy between all classes. To the temperance reformer he has given a powerful weapon for the destruction of the drink craving. He has shown that England can feed her people from her own soil, and that the true political economy is to go to the prime source of supply and thus obtain from the vegetable kingdom at first hand, and cheaply, what must otherwise be obtained from the animal kingdom at secondhand and at a dear rate. He has asked the lover of beauty to compare the bleeding and scorched corpses that

come upon the flesh-eater's board with the vegetarian table spread with the "kindly fruits of the earth." If nothing more has been accomplished this much has been gained that vegetarianism is a matter for serious discussion. Ridicule has failed, and the laughter is with the vegetarian who wins health and contentment of mind from his return to nature.

Looking forward we may anticipate a quicker growth of the vegetarian movement. The forces of the future are on the side of vegetarianism. Education is making steady progress and is preparing the minds of the coming generations for the reception of the truths of science. Science endorses the claims of vegetarianism. With much that must be deplored there is nevertheless to-day a deepening of the sense of brotherhood and of the humanitarian spirit. This is a powerful agency on our side. The world is ready to listen to our teaching and is more willing to test it in practice than ever it was before. This makes the responsibility of our position. If we seize the golden opportunity great will be the good. For in the advance of vegetarianism we see not a mere culinary change, but progress in health, in peace, in plenty, in kindly feeling. We see in it an aid to national prosperity and to international peace. It is a part of the working of that spirit of love which is not hemmed in by city walls or by the bulwarks of the nations; which knows no distinction of race or color, and which has compassion on all innocent creatures on whom the gift of life has been bestowed.

—*Vegetarian Messenger.*

The Philadelphia Vegetarian Society.

Perhaps the most pleasant reunion of the year was held by the above Society on July 19, at Northwood Park, Frankfort, Pa., near the residence of the Rev. Henry S. Clubb and in the center of the oldest vegetarian colony in America. The place of meeting was a charming one; the clear top of a gentle eminence, surrounded by splendid trees, which, in the words of the reverend leader, "seemed to shake hands with each other." It was a scene of rustic beauty where nature and civilization dwelt together in harmony, free from the horrible blight of killing, which settles like a pall on most of the dwellings of man in this *Christian* country; for here might does not make right and death only comes at the call of the giver of all life, animal as well as man. Here God is worshiped as in the garden of Eden.

"Man walked with beast, joint tenant of the shade.
The same his table, and the same his bed;
No murder clothed him, and no murder fed.
In the same temple—the resounding wood—
All vocal beings hymn'd their equal God.

* * * * *

Unbrib'd, unbloody, stood the blameless priest."

These beautiful words of Pope were strongly impressed on us when the venerable leader of the vegetarian movement in this country came forward to address the meeting; standing in the midst of a gathering of noble men and women and beautiful maidens he looked the gentle priest he is. No Boanerges calling down the wrath of God on those who murder His beautiful creatures to adorn their per-

sons, or to satisfy their lusts, but rather imploring the unregenerate to curb their bloody appetite to the end that a few innocent lives may be spared and peradventure in time to come they may see the evil of their ways.

With all its beauty the meeting was a sad one for some—for those whose early lives had been polluted with the flesh of murdered animals—it seemed as if one life could not suffice to cleanse their bodies of the taint of being as the poet said :

“Of half that live, the butcher and the tomb !”

Small wonder that converts of but a few years, or at most a score, felt their inferiority when standing in the midst of vegetarians of the second or third generations—pure souls in pure bodies, and were unable to express their thoughts in a fitting manner.

The collation that followed was all that could be expected, sun kissed fruits and charming cakes made by fair hands and contributed by members for the occasion, all were delicious, but the bread was perfection, and if a loaf of Mrs. Clubb's bread could only be given round in the city it would be the strongest argument with which to appeal to the average human being to adopt a vegetarian standard of living. We presume it must have been such bread as this which first gained for it the title of the “staff of life.” How it is possible that the good lady has managed to retain her three daughters is past our understanding, either the Philadelphia youths have never tasted the fare of the Clubb household or else they do not know the value of good cooking. But it is more likely that the young men have been “weighed in the scale and found wanting.” We should think that the bevy

of charming Christian girls that were gathered together at that meeting would make it a veritable Mecca for sensible men throughout the land.

The evening was pleasantly occupied by a regular meeting of the Society and was addressed by the president, Rev. A. T. de Learsy, and others. We have but one criticism to make. The Philadelphia Society is composed of Christian men and women. Born of Christian parents, they seem to forget that they form a very small oasis in a wilderness of crime. That the chief delight of their neighbors is to murder everything that they are able to kill and is unprotected by law, and of others who pretend to deplore cruelty to animals and then pick the bones of a poor lamb with much gusto; who take their children to see the "pretty chickens" and to "feed the ducks," then take them home and give them roast fowl—with people who admit that they would not eat flesh if they had to do the killing, while with their money they will bribe vile wretches to murder animals for their food and to shoot birds so that they may *adorn?* their person with fragments of the beautiful bodies of God's songsters.

We implore you do not rest night or day until you have stopped the crime that is going on around you. If God's commandments are not all equally binding, the one which overshadows the others is that which exceeds all others in brevity—which is the foundation of all religion and all civilization although interpreted to mean whatever the rulers desire, still, to intelligent people it must always remain without restrictions as given by God, *THOU SHALT NOT KILL.*

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No. 3.

Ivory.

I wish you would get me a dozen ivory handled table knives.

Ivory handles!

Yes, I think they look better than silver.

But, my dear, do you know what ivory is?

Why certainly, it is the tusks of elephants.

Undoubtedly it is, but how do you suppose it is obtained?

Oh, I suppose they shed their tusks and these are gathered up by the natives.

I had no doubt that you entertained some such hazy ideas of the origin of ivory, or you would never have suggested the use of a material during your daily repasts which is only procured with so much suffering of innocent animals and crime against men which casts a blight on an entire continent. There are men depraved enough to be willing to kill an elephant to procure the material for a toothpick,

but the great majority of people use the substances they see before them without the slightest thought of whence they came or how they were procured.

The use of ivory is less defensible than that of any other article of animal origin in common use.

To obtain its tusks, one of the most intelligent animals is killed and the remainder of its body left to rot, for no other part of its body is useful to man, although occasionally the natives may eat a part of its trunk. At the present time about five thousand elephants are killed every year, but this is not the worst part of the wretched business. The animals are killed in the most inaccessible parts of Africa, and the tusks average about eighty pounds each. To be of value they must be carried on men's shoulders to the sea shore for there are no railways or other means of conveyance, nor are men to be employed for that purpose. There is a cheaper method. When the Arabs have obtained a sufficient stock of ivory they organize another hunt, not of elephants this time but of men. An expedition is started out to capture some peaceful, independent village; this is surrounded during the night and at the break of day the slave hunters commence shooting the villagers as they come from their huts; this is continued until the remaining inhabitants are willing to submit. The old men and women are tortured to death to terrorize the survivors, the young children are killed or left to starve and all the able bodied men and women are chained together and driven to where the ivory has been stored. Then, loaded down with chains and ivory, the march to the coast is begun. Many die on the road, but the ivory finally reaches

its destination in Europe and America when intelligent, civilized people expatiate on its beauty and use it in the form of handles for the knives while eating, run their delicate fingers over the key board of the piano or organ in accompanying their voices in prayer or supplications to the merciful Creator of all things, then retire to their couch with a low light shining on the back of ivory-backed brushes on their dressing tables and sink to sleep without even a thought that every pound of ivory, directly causes the death of a human being.

It is a great pity it is so expensive or we should use a much larger quantity, also that we can know things without thinking about them. If we all thought, we should all be vegetarians.

A certain amount of ivory is also procured from Siberia, where the tusks of the mammoth which were overtaken by some great catastrophe thousands of years ago are preserved in the frozen morass. This fossil ivory is used for many purposes but is not equal to that procured from the elephant or in sufficient quantity to supply the demand.

Bread and Breadmaking.

"Y" has been told "on authority" that fermented bread is unwholesome, the reason appearing to be because "the yeast plant is not wholly killed by baking, therefore the harmful process of fermentation continues in the stomach." "Y" finds that unfermented bread disagrees and would like some information *re* fermented and unfermented loaves. In the

first place, let me assure "Y" that the torula or yeast plant cannot survive the boiling point of water, therefore, never, except possibly in the case of a very doughy and half-baked loaf, could it withstand the prolonged heat of the baking process. As far as bread itself is concerned, yeast fermentation is at an end when the loaf is risen in the oven to its full size. Fermentation, however, must go on in the stomach, otherwise we should all very soon be *non est*, for the action of those digestive secretions which disintegrate our food and change it from bread, or what not, into pabulum fit for assimilation is as truly a fermentative process as is the action of the malt in a brewer's vat. "Y" has heard that "if a piece of bread is inserted in dough it will give rise to fermentation," and this she considers a rather strong argument as to the presence of some living agency in the bread. If "Y" will experiment for herself she will find that slow fermentation always takes place in wheat-meal (not white flour) which is worked into dough with warm water and kept in a moderately warm place. The introduction of a piece of bread in no way affects the results. Why is this? In every grain of wheat there is stored, under the husk, a peculiar ferment called diastase, which, under the combined influence of warmth and moisture, becomes an active potency. When that warmth and moisture are supplied by the spring rains and vivifying beams of the sun, the ferment starts its work of converting indigestible material first into dextrine, then into soluble sugar, when it becomes food for the young plant. When warmth and moisture are supplied artificially by man similar conditions are set

up, and it is then quite possible to make bread. When we eat bread, or any other starchy product, we mix with it a ferment that is present in the saliva for the express purpose of reducing insoluble food into a soluble form by its chemical action, which converts starch first into dextrine, then into sugar; and, if the process were not stopped by the natural course of digestion, the sugar stage would pass into the alcoholic. You cannot get away from fermentation though you seem to wish to do so, for it is one of the modes by which nature creates the possibilities of our existence. The object of the baker, whether he uses yeast, compressed air, as in Daughish's system, or baking powder, is always the same, viz.: to give to the dough such an amount of porosity and lightness that it becomes digestible bread and not damper. Upon the introduction of a little yeast into warm dough the plant very quickly begins to grow at the expense of a portion of the starch. Seizing hold of this, the plant transforms it into sugar and then into carbonic acid gas and water with just a trace of alcohol. Now this gas is the magician, which, in its struggles to escape from the dough, lifts it up, blowing small bubbles all through the heavy mass and giving to it that sponginess which is the characteristic of light bread. In aerated bread made by Daughish's process, the water which mixes it is forced under extreme pressure, to take up some six or seven times its normal volume of carbonic acid. The flour is mixed with this water by means of machinery, and as the loaves bake the gas behaves exactly as it did in the case of the yeast-risen dough. The heat of the oven drives it off, and, in its hurry

to escape, it distends the loaves in every possible direction. So, too, carbonic acid is generated when baking powders are used; the acid in these powders decomposing the soda, with the result that while the gas goes off, tartrate of soda remains as a deposit in the loaf. Theoretically the aerated loaf should be the ideal loaf: nothing is lost in its manufacture, and of the gas not a trace remains; but, although liked for a change, few people take it as a regular thing. One gets tired of it, for it very soon becomes dry and it lacks a sweetness of taste that we find in the yeast-risen loaf. All the world over the fermented loaf, when it can be had, holds its own against any form of unleavened bread and a preference which is so instinctive must have some solid basis to rest upon. In the yeast loaf there is a certain loss of starch, but I do not know that this is any disadvantage, for we get a trace of sugar in its place, and the gas with the infinitesimal quantity of alcohol that may have been formed is wholly driven off by the heat of the oven. Personally I give, and always have done, the preference to good yeast-made bread. I have never been able to understand why any one should ever quarrel with it. Undoubtedly, the baker's loaf is not always what it should be, adulterated and inferior flours are too often used and in nearly all cases too much water is mixed with it. Bread is sold by weight and water is heavy and cheap, but a damp loaf is very indigestible. Why not make your own bread? I note you reside in London, and Londoners seem to think bread-making a most difficult process. Nothing is more easy; you can buy good flour and good yeast, and as you have a gas oven the difficulty of the actual baking will be nil. Try it.—*London Vegetarian.*

Dr. Max Bohm

Whose name may be familiar to some of our readers, tells in the *Vegetarische Warte* how he became a vegetarian. It was not exactly Mr. Street's way. Mr. Bohm distinctly tells *how* not *why*, for at the time he had no principle in the matter. He had never even heard of vegetarianism, but gradually took a dislike to flesh food. He was at the time lodging away from home for the purpose of attending a gymnasium. When he went home for the Easter vacation his newly-formed habit caused his father much concern. After using much persuasion all in vain, this foolish, and doubtless well-meaning, parent, forced a piece of flesh into the boy's mouth, who, however, instantly rejected it on being again set at liberty from his father's hands and those of one of his brother's, whose assistance had been required. This enraged his father to white heat, so that he snatched a horsewhip which was at hand and began belaboring the poor boy. "But" says the doctor, "I had been used to corporal punishment at school, so bore my beating quietly and felt that my antipathy to flesh food was too strong to yield. Soon I stood up and looking my father straight in the face said, 'It is no use, I'll let you beat me to death rather than eat flesh.' I conquered, and from that time special food was prepared for me." But neither the father nor the boy had any right ideas of feeding. The former thought that eggs should take the place of flesh meat, and as the boy was weak, he ate at one time as many as 45 eggs in a single week. No wonder that soon his stomach turned against eggs

also; indeed it was well for him, the wonder is that as he tells us, his system bore such dietary for three months. Later Dr. Bohm became acquainted with another boy who knew Weilshauser. The latter had been converted to vegetarianism by seeing a calf in the slaughter house turning his dying eyes upon him. His example was soon followed by two of his brothers. The story thus related impressed young Bohm deeply and he became more and more confirmed in his habit, which was now fast growing into a principle. In 1882, while studying medicine at Berlin, he went to a lecture given by the *Vegetarier Verein*. He was glad to meet friends, and through the lecturer and by means of the pamphlets given to him that evening he learnt for the first time that there was "a theory as well as a practice of vegetarianism." He now began to study medicine from the vegetarian standpoint and is to-day a nature physician. After a test of eighteen years Dr. Bohm is still an equally loyal, and more convinced vegetarian, than on the day when he made his first brave stand. Then he was not convinced, but merely fighting for that individual freedom of which surely even children can claim a fair share.—*M. Hompes in the Vegetarian Messenger.*

Reviews of Vegetarian Literature.

One of the difficulties that confront the vegetarian movement is the fact that we really do not require any help to live a decent life. We may require assistance to commit murder but we can abstain from

this crime without any help except that which is supplied by our own conscience. Hence the difficulty in gathering the people together in societies and in getting them to read helpful books. The lack of this association and reading, prevents the average vegetarian from being able to answer the questions that are sure to be put to him, as soon as his *peculiarity* of eating is discovered by his neighbours and he may not be able to give a sensible reply to the stock idiotic remarks of the flesh-eater, "that animals were made to be eaten" and "if we did not eat them they would overrun the earth and eat us." Our readers *know* that it is a crime to kill, but we are afraid that too few of them make any efforts to turn their fellow men from the lives of crime and degradation they are living. We therefore beg of our readers to fortify their belief and power to do good by buying, reading, and then lending to others the admirable series of books to which we are now calling their attention. They are all published as a Vegetarian Jubilee Library by The Ideal Publishing Union, Limited, Memorial Hall, Farringdon street, London. The binding is in red cloth with gilt lettering and top. The uniform price is two shillings and can be obtained at that price, post free, from the publishers, or if any of our readers find difficulty in procuring international money orders we will secure the books for them without additional charge.

"*Vegetarian Essays*" by A. F. HILL, edited by CHARLES W. FORWARD.

This book is the first of the series and is a collec-

tion of various papers heretofore published by this distinguished writer. Good judgment was shown in selecting these essays as the first of the series. The author treats the subject from the standpoint of the scientist with the love of the true Christian, which is very far removed from that of the ordinary preacher who exhorts in the name of the "Lamb of God" and then goes home to a dinner of roast lamb; who reminds his hearers that a single sparrow cannot fall to the ground without the notice of the Almighty, but apparently does his best to make the number of dying animals so large that his own misdeeds may go unnoticed. It is difficult to make extracts from a book that is all good, so we take the following at random:

"In the selection of food most people are the slaves of custom and the victims of prejudice. They are not accustomed to consider the laws which underline the process of digestion, but prefer an indolent subjection to the tyrannies of habit; they are, for the most part, Empyricists, who declare that they have learned by experience what suits their constitution; and they laugh with ill-disguised scorn at any effort to place the science of eating and drinking upon a more rational foundation."

The Return to Nature, by JOHN FRANK NEWTON.

We are told in the preface to this volume that it was through the influence of the author (born 1770) that the poet Shelley became a convert to and an advocate of a bloodless diet. The book is interesting and contains many curious and quaint passages, but

is not of the same practical value which distinguishes the other volumes of the series.

Plain Living and High Thinking, by the REV.
PROFESSOR JOHN E. B. MAYOR, M.A.

This, the third volume of the series, is composed of three sermons, with several addresses and lectures, all treating on vegetarianism in its different forms. The qualifications of our author may be summed up in the following: "At seven years of age he was a scholar of Christ's Hospital, and the passion for books which he himself confesses to, has been turned to good account, for Professor Mayor is recognized as one of the first Latin scholars of the day. An eminent classical scholar, possessing a remarkable keen memory, a facile pen, a clear enunciation and easy speech, the Senior Fellow of St. Johns College, Cambridge." He has been the president of the English Vegetarian Society since 1884.

In an address delivered in Cologne the author answers the question "Why am I a Vegetarian" as follows: "Because Germans have taught me that I ought to be one—that it is the natural and scientific mode of living." This key to the position is Economy. Ten of us can live where one flesh eater pure and simple must starve; a thousand of us, by tilling the soil, can thrive on an estate which, as hunting ground, could scarce harbor game to feed a single household."

"The progress of civilization, as Carey well teaches, is one slow but sure triumph of vegetable or mineral over animal substances in all the arts;

for light, electricity, petroleum, palm oil, coal tar or water gas, drove out bees-wax, whale oil and tallow; for power, electricity, air, steam, wind and water, tides and solar heat have supplanted, or will surely supplant the elephant, the camel, the ox, the horse; bicycles and tricycles the saddle horse. There may be 'nothing like leather,' yet for countless purposes gutta percha, caoutchouc, flax, cotton, are ousting it; the very belts, the driving muscles of steam engines, are now of paper. Pens of steel or glass, reeds of metal type, supercedes goose or crow quills. Papyrus, bark, talipot palm leaves, paper from flax, cotton, rice, jute, esparto grass from many vegetable fibres and from wood pulp, not to mention brass, stone, and Babylonian clay, fill the room of wax tablets and vellum; jam and vegetable oils, of butter; cotton and flax, of wool and silk; vegetable parchment, of bladder; xylonite, of ivory; sugar from cane, beet, maple, sorghum, of honey—the only sweetener known to the fathers of our culture, the Israelite, the Greek, and the Roman. When then we lay flesh meat under a ban, we merely obey a law whose working is felt in every branch of humane industry."

Fruits and Farinacea, the Proper Food for Man, by
JOHN SMITH.

This, the fourth and so far the last of the series is an especially valuable contribution to the literature of the vegetarian movement. The following extract from the editor's preface is especially valuable as showing that it is only necessary for an intelligent

person who desires to do right, to think to become a vegetarian without the slightest aid from outside sources.

"It is curious to note that a work so eminently useful was written as a result of an apparently accidental circumstance. Mr. Smith, having read a paper at a literary society on the 'Manifestations of Mind,' was, by the discussion that followed, led to the consideration of the resemblance of the organs of sense in the inferior class of animals to those of man, and this gave rise to the question: 'Is man justified in slaughtering animals for his food, seeing that by means of a beautifully organized structure, they are rendered quickly sensible to the sense of pleasure and pain?' The answer to such a question was not an easy one, and study was followed by conviction, conviction by practice. The adoption of a vegetarian diet brought about what Mr. Smith had little anticipated, viz.; a restoration of his digestive functions, after a long-standing dyspepsia, and the benefit experienced, combined with the feelings of benevolence and desire that those benefits should be enjoyed by his fellow-creatures, prompted the execution of this valuable work."

Book reviews are usually written to show off the erudition of the reviewer, or at least to make interesting reading, but our sole motive is to benefit our readers, and in this case we do not think we can advance the cause better than by giving the headings of the various chapters, which are as follows:

Part I. Original food of man—Evidence from the writings of Moses, and from tradition. Inferences

from the original innocence of man. Inferences from the sensations of sight, smell, and taste.

Part II. Natural food of man. Evidence afforded by comparative anatomy. Man (strictly speaking) not carnivorous. Physiology of sight, smell, and taste. Sensitive and moral feelings of man.

Part III. Best food of man. Vegetables contain all the elements and qualities necessary for the complete nutrition of man. Experience of nations and individuals. Fruits and farinacea conducive to health. Vegetable food consistent with physical strength and activity. Climate and temperature. Influence of azotized food in the production of certain diseases. Injurious effects of animal food. Beneficial effects of vegetable food on invalids. Vegetable diet protective against epidemics. Vegetable diet conducive to symmetry and normal development. Vegetable diet conducive to real sensual pleasure and enjoyment. Vegetable diet favorable to mental exertion and intellectual culture. Vegetable diet favorable to the governments of the passions and propensities, and to the development of man's moral power. Vegetable diet favorable to Longevity." This book should be in the hands of every vegetarian in the country.

Practical Vegetarian Cookery. Editors the COUNTESS CONSTANCE WACHTMEISTER, KATE BUFFINGTON DAVIS. The Mercury Publishing Co., 414 Mason street, San Francisco, Cal. Price \$1.

We must all eat to live, and many persons who ruined their digestive organs by a prolonged flesh

diet, require carefully prepared food to win them from the abominations of their early habits or depraved inclinations; moreover, it is especially desirous that the food set before meat eaters visiting a vegetarian family should be such as to tempt them from their usual blood-stained repasts into more natural channels.

To our thinking, the ideal plan is to find by experiment the viands best suited to your particular temperament and the amount necessary to sustain life in the full vigor of strength and activity and then never to vary. It is a great saving of time and possibly of thought, and productive of that exultation of the pleasure of living that can only be enjoyed by vegetarians. In the present volume the thinking has been done for us, therefore there is no time wasted and we have but to turn to the index to see where to find the best, or in fact every way to cook nearly every vegetable substance. The book concludes with a menu for three meals a day for every day in the week and will certainly enable the reader to prepare an appetizing meal suitable for any occasion on short notice.

The volume is strongly bound in green cloth, ornamented with golden mushrooms of various forms familiar to the gourmand.

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A treatise advocating a return to the natural and ancient food of our race.

—BY—

ANNA KINGSFORD,

Doctor of Medicine of the Faculty of Paris,

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VOL. III. OCTOBER 15, 1897. No. 4.

Vegetarianism in the Light of Theosophy.

BY MRS. ANNIE BESANT.

*Extracts from a Lecture to the Vegetarian Society,
New York, September 21, 1897.*

Friends, the title of the lecture that I am to deliver to you to-night shows you, I think, the limitations which I practically impose upon both the subjects mentioned in it, so defining the limits of what I have to say. I am to speak to you on "Vegetarianism in the light of Theosophy." Now, it is certain that you may argue for the vegetarian theory and practice from very many points of view. You may take it from the standpoint of physical health; you may take it along the physiological and chemical lines; you might make a very strong argument in its favor from the connection between it and the use, or rather the disuse, of strong liquor, because the use of

alcohol and the use of meat are very closely connected with each other, and are very apt to vary together in the same individual; or you might take it from other standpoints, familiar, probably, to many of you, in the arguments that you read in vegetarian journals and hear from vegetarian speakers. So again with Theosophy. If I were going to deal with it by itself, I should be giving an impression of its meaning and doctrines, tracing for you, perhaps, the course of its history, arguing to you as to the reasonableness of its general teaching, as to the value of its philosophy to man. But I am going to take the two subjects in relation to each other, and that relation means that I am going to try to bring to some of you, who very likely are already vegetarians, arguments along a line of thought that may be less familiar to you than those with which vegetarianism is generally supported. And I am going also to try to show to those of you who are not vegetarians that from the Theosophical standpoint there are arguments to be adduced other than those which deal with the nourishment of the body, with chemical or physiological questions, or even with its bearing on the drink traffic—a line of thought entirely different from these, and valuable perhaps especially because of its difference; just as you might bring up fresh reinforcements to an army that is already struggling against considerable odds.

The vegetarianism that I am going to argue about to-night is that which will be familiar to all of you as the abstinence from all those kinds of food which imply the slaying of the animal, or cruelty inflicted upon the animal. I am not going to take up any

special line of argument, such as those which may divide one vegetarian party from the other. I am not going to argue about cereals, nor about fruits, nor about the variety of diets which form so much of the discussion at the present time. I am going to take the broad line of abstinence from all kinds of animal foods, and I am going to try to show the reasons for such abstinence which may be drawn from the teachings of Theosophy, which may be indorsed by the view of the world and of men which is known under that name.

Now, the first line of argument to which I am going to ask your attention, regarding Vegetarianism in the light of Theosophy, is this: Theosophy regards man as part of a great line of evolution; it regards man's place in the world as a link in a mighty chain, a chain which has its first link in manifestation in the divine life itself, which comes down link after link through great hierarchies or classes of evolving spiritual intelligences, which, coming downwards in this fashion from its divine origin through spiritual entities, then involves itself in the manifestation that we know as our own world; that this world, which is but the expression of the divine thought, is penetrated through and through with this divine life; that everything that we call law is the expression of this divine nature; that all study of manifestation of law is the study of this divine mind in nature; so that the world is to be looked on not as essentially matter and force, as from the standpoint of materialistic science, but essentially as life and consciousness involving itself for purposes of manifestation in that which we recognize as matter and as force. Then,

starting with this idea and tracing what we may call this evolution of life to its lowest point, we come to the mineral kingdom; from that the life working upwards again, as it were in an ascending cycle instead of a descending; matter becoming more and more ductile under the force of this now evolving life, becoming more and more plastic; until from the mineral is evolved the vegetable. Then, as working in the vegetable kingdom matter becomes yet more plastic and therefore better able to express the life and consciousness which are working within it, you come to the evolution of the animal kingdom, with its more highly differentiated energies, with its glowing complexity of organization, with its increased power of feeling pleasure and pain, and, above all, with the increase of individualization; these creatures becoming more and more of the type of individuals, becoming more and more separated, as it were, in their consciousness, beginning to show the germs of higher consciousness; this primary life that lives in all, able to express itself more completely in this more highly organized nervous system, and being, as it were, trained in that by more responses to the contacts from the external universe. Then, still climbing upwards, it finds a far, far higher manifestation in the human form, and that human form is animated by the Soul and by the spirit—the Soul, which, through the body, manifests itself as mind, and the Spirit which, by the evolution of the Soul, gradually comes into manifestation in this external universe.

Apply then that principle of man's place in the world, vicegerent in a very real sense, ruler and

monarch of the world, but with the power of being either a bad monarch or a good, and responsible to the whole of the universe for the use that he makes of the power. Take then man in relation to the lower animals from this standpoint. Clearly, if we are to look at him in this position, slaying them for his own gratification is at once placed out of court. He is not to go amongst the happy creatures of the woods, and bring there the misery of fear, of terror, of horror by carrying destruction wherever he goes; he is not to arm himself with hook and with gun, and with other weapons which he is able to make, remember, only by virtue of the mind which is developed within him. Prostituting those higher powers of mind to make himself the more deadly enemy of the other sentient creatures that share the world with him, he uses the mind, that should be there to help and to train the lower, to carry fresh forms of misery and destructive energy in every direction. When you see a man go amongst the lower animals they fly from his face, when experience has taught them what it means to meet a man. If he goes into some secluded part of the earth where human foot has rarely trodden, there he will find the animals fearless and friendly, and he can go about amongst crowds of them and they shrink not from his touch. Take the accounts you will read of travellers who have gone into some district where man has not hitherto penetrated, and you will read how he can walk among crowds of birds and other creatures as friend with friends. And it is only when he begins to take advantage of their confidence to strike them down, only then, by experience of what the

presence of man means to them do they learn the lesson of distrust, of fear, of flying from his presence. So that in every civilized country, wherever there is a man, in field or in wood, all living things fly at the sound of his footstep, and he is not the friend of every creature but the one who brings terror and alarm, and they fly from his presence. And yet there have been some men from whom there has rayed out so strongly the spirit of love, that the living things of field and forest crowded round them wherever they went: men like St. Francis of Assisi, of whom it was told that as he walked the woods the birds would fly to him and perch on his body, so strongly did they feel the sense of love that was around him as a halo wherever he trod. So in India you will find man after man in whom this same spirit of love and compassion is seen, and in the woods and the jungle, on the mountain and in the desert, these men may go wherever they will, and even the wild beasts will not touch them.

Try and estimate, if you can, by imagination—if you have not been unfortunate enough to see it in reality—something of the passions and emotions which are aroused in a slaughter-house, not for a moment in the man who is slaying—I will deal with him presently—but in the animals that are being slain! Notice the terror that strikes on them as they come within scent of the blood! See the misery, and the fright, and the horror with which they struggle to get away even from the turning down which they are being driven! Follow them if you have the courage to do it, right into the slaughter-house, and see them as they are being slain, and

then let your imagination go a step further, or, if you have the subtle power of sensing astral vibrations, look, and remember what you see: images of terror, of fear, of horror, as the life is suddenly wrenched out of the body, and the animal soul with its terror, with its horror, goes out into the astral world to remain there for a considerable period before it breaks up and perishes. And remember that wherever this slaughtering of animals goes on you are there making a focus for all these passions of horror and of terror, and that those react on the material world, that those react on the minds of men, and that anyone who is sensitive, coming into the neighborhood of such a place, sees and feels those terrible vibrations, suffers under them, and knows whence they are.

Now, suppose that you went to Chicago—I take that illustration because it is one where I myself particularly noticed this effect. Chicago, as you know, is preeminently a slaughtering city, it is the city where they have, I suppose, the most elaborate arrangements for the killing of animals which human ingenuity has yet devised, where it is done by machinery very largely, and where myriads upon myriads of creatures are slaughtered week by week. No one who is the least sensitive, far less any one who by training has had some of these inner senses awakened, can pass not only within Chicago, but within miles of Chicago, without being conscious of a profound sense of depression that comes down upon him, a sense of shrinking, as it were, from pollution, a sense of horror which at first is not clearly recognized nor is its source at once seen. Now, hear I am speak-

ing only of what I know. And, as it happened, when I went to Chicago I was reading, as I am in the habit of doing, in a train, and I did not even know that I was coming within a considerable distance of the town—for the place is so enormous that it stretches far farther than a stranger would imagine, and it takes far longer to reach the center than one has any notion of—and I was conscious suddenly as I sat there in the train of this sense of oppression that came upon me; I did not recognize it at first, my thoughts were anywhere but in the city; but it made itself so strongly felt that I began to look and to try to sense what it was that was causing this result; and I found very soon what the reason of it was, and then I remembered that I was coming into the great slaughter-house of the United States. It was as though one came within a physical pall of blackness and of misery—this psychic or astral result being, as it were, the covering that overspreads that mighty town. And I say to you that for those who know anything of the invisible world, this constant slaughtering of animals takes on a very serious aspect apart from all other questions which may be brought to elucidate it; for this continual throwing down of these magnetic influences of fear, of horror, and of anger, and passion, and revenge, works on the people amongst whom they play, and tends to coarsen, tends to degrade, tends to pollute. It is not only the body that is soiled by the flesh of animals, it is the subtler forces of the man that also come within this area of pollution, and much, very much of the coarser side of city life, of the coarser side of the life of those who are concerned in the slaughtering, comes directly

from this reflection from the astral world, and the whole of this terrible protest comes from the escaped lives of the slaughtered beasts.

But I said that there was this apart from the men who slaughter. But can we rightly leave them out of consideration when we are dealing with the question of flesh eating? It is clear that neither you nor I can eat flesh unless we either slay it for ourselves or get somebody else to do it for us; therefore, we are directly responsible for any amount of deterioration in the moral character of the men on whom we throw this work of slaughtering because we are too delicate and refined to perform it for ourselves. Now take the case of the slaughterer. I suppose no one will contend that it is a form of business which he himself would very gladly take up if he be either an educated or refined man or woman—for I do not know why women should be left out of this, as they figure largely amongst meat-eaters. I presume that very few men and very few women would be willing to go and catch hold either of sheep or of oxen and themselves slaughter the creatures in order that they may eat. They admit that it has on the person who does it a certain coarsening influence. Has it ever struck you as a rule in ethics that you have no right to put upon another human being for your own advantage a duty that you are not prepared to discharge yourself? It is all very well for some fine and delicate and refined lady to be proud of her delicacy and refinement, to shrink from any notion, say, of going to tea with a butcher, to certainly strongly object to the notion of his coming into her drawing-room, to shrink altogether from the

idea of consorting with such persons, "So coarse, you know, and so unpleasant." Quite so, but why? In order that she may eat meat, in order that she may gratify her appetite; and she puts on another the coarsening and the brutalizing which she escapes from herself in her refinement, while she takes for the gratification of her own appetite the fruits of the brutalization of her fellow-man. Now, I venture to submit that if people want to eat meat, they should kill the animals for themselves, that they have no right to degrade other people by work of that sort. Nor should they say that if they did not do it the slaughter would still go on. That is no sort of way of evading a moral responsibility. Every person who eats meat takes a share in that degradation of their fellow-men; on him and on her personally lies the share, and personally lies the responsibility. And if this world be a world of law, if it be true that law obtains not only in the physical, but also in the mental and the moral and the spiritual world, then every person who has share in the crime has share also in the penalty that follows on the heels of the crime, and so in his own nature is brutalized by the brutality that he makes necessary by his share in the results that come therefrom.

You may notice on all these points I have been arguing outside, as it were, the individual meat-eater; I am not, therefore, urging abstinence for the sake of personal improvement, for the sake of personal development, for the sake of personal growth. I have been putting it on the higher basis of duty, of compassion, of altruism, on those essential qualities which mark the higher evolution of the world. But

we have a right also to turn to the individual and see the bearing on himself, on his body, on his mind, on his spiritual growth, which this question of meat-eating or abstinence from meat may have. And it has a very real bearing. It is perfectly true, as regards the body, when you look upon it as an instrument of the mind, when you look on it as that which is to develop into an instrument of the Spirit, it is perfectly true that it is a matter of very great importance what particular kind of nourishment you contribute to the body that you have in charge.

The Vegetarian Restaurants of London.

"The Ceres," Amen Corner.

The dedication of this hostel to the goddess of corn was a happy thought; but it was a happier one to start it at Amen corner, Ave Maria lane, and facing Paternoster row. For, assuredly, in such a center for religious publications, the lyre of the Vegetarian Gospel—the bloodless diet—ought to be twanged with double ardor. Here you are within one minute of St. Paul's, and in the center of warehouses and publishing offices and depots almost without number. A corner block, modern in construction and bold in outline, it stands in two streets. It has four floors. The kitchen is at the top, that is the newest arrangement and undoubtedly the best, for by that means the floors below are kept free from the smells of the cooking, which, in ordinary houses, ascend from the basement and permeate every chamber.

The third floor is the pastry and store room; while the second and first floors are dining rooms. All are light, airy apartments, and the utmost care is observed in regard to the ventilation, whilst the light is perfect. Mr. Price, the originator and proprietor, opened the "Ceres" in October, 1889, and, assisted by his sons, carries it on still. From personal observation, and information gleaned from Mr. Price, I gather that here is another established success, due, in a great measure, to unremitting personal attention to every detail.

I deliberately selected a quiet Saturday afternoon for a chat with Mr. Price—the "man at the wheel," as some of his customers facetiously call him, because he has set up turnstiles at the top of the staircase giving entrance to the first floor. And it was well, for on ordinary days—the first five in the week (omitting Sunday)—no sooner does the clock strike twelve noon than forthwith the exits from the warehouses, publishing offices and business houses around seem to become suddenly alive with people, mostly of the youth of both sexes. The narrow city by-streets immediately become congested, and they rush the "Ceres" like Afridis storming the Khyber Pass. The two large dining rooms become converted into bustle, the waitresses fly round, soups, savories, oatmeal and wheatmeal, sweets, in the form of puddings, tarts and jellies no sooner appear than they disappear.

"Well, Mr. Price, tell me your experiences," I began; "how have you fared?"

"Ah! how have you fared?" he replied.

"Exceedingly well," I rejoined. "The tomato

soup was great, the shepherd's pie excellent, the apple pudding done to a turn, and I haven't got indigestion."

"That's good, so far, and I hope and believe it is the experience of the majority of those who patronize us. They come again and again."

"That is comforting for you."

"Yes, it shows that they appreciate what we give them. Of course, we get strangers, but the great majority are pretty regular customers."

"And the eight years—have they been one long trial?"

"In a sense, yes. People are always trying vegetarian diet. I don't say all or a majority of our customers are out-and-out vegetarians, but they come here because they like the food."

"You work on a basis of a three-course dinner for six-pence, do you not?"

No, we did that for four years and then changed it. We found that some of the young people did not require three courses; two were enough for them, and so part of their six-pence was wasted, which to those of slender means was a very great consideration. So we altered it to this—we made the majority of the dishes two-pence each, but there are a few selected at three-pence, and let people have what they wanted, and pay for what they had, if even only one course. That proved a satisfactory arrangement and it met a new class—poor girls who merely wanted a bowl of porridge."

"And the numerical strength of your patrons?"

"Oh! from 600 to 1,000 a day, but we have had as many as 1,200."

"And do you do anything else besides the dinners?"

"No. The dinners only—served from 12 to 3.30 from Monday until Friday, and on Saturday from 11 until 2.30. We don't do breakfast or teas."

"Was the 'Ceres' a success from the first?"

"Yes, we had five to six hundred people the first day we opened in October, 1889. In later years the competition has increased tremendously, and all these caterers get their share. We suffered a little, of course, as new places opened, but we are picking up again."

"And your patrons?"

"Well, they speak highly of the economy and variety. Notwithstanding the competition I believe firmly in the commercial soundness of the vegetarian restaurant as a property, if maintained at a high standard. I cater for a large and popular trade and we get most respectable people here. We have had visitors from all parts of the globe—Chinese, Hindoos, Australians and Americans, Armenians and others. I fancy we have had representatives of all races according to their distinctive dress, including some Hindoo ladies, a few weeks ago, in their native costume."

"For staff," he continued, "we have thirty persons all told, and we get on very happily. It is one of the secrets of success to be on good terms with your employees. Each of mine has from eight to fourteen days holiday annually, and payment made as usual, and illness is similarly dealt with, whilst half of the waitresses get every alternate Saturday off, so that every other week each girl only does five day's work, and short days at that."

Certainly, as I looked around, a nice, cheerful, happy set of girls they looked. I might have lingered to interview some of them, but there was the inexorable train awaiting me, so wishing Mr. Price a prosperous future, I fled.—*London Vegetarian.*

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1897.

President,	JOHN WALTER SCOTT.
First Vice-President,	MRS. M. A. HAVILAND.
Second Vice-President,	GEORGE BRUNSWICK.
Treasurer,	CHARLES A. MONTGOMERY.
Secretary,	ARTHUR HAVILAND.

Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

62ND REGULAR MEETING.

The 62nd meeting of the Vegetarian Society, New York, was held on September 21, at the New Century Hall, 509 Fifth avenue, the regular meeting place of the Society not being large enough to contain the crowds it was felt certain would be attracted by the eminent philanthropist who had consented to address the Society. The judgment of the officers proved correct, for even this large hall was packed to overflowing half an hour before the time set for the speaker to commence, and shortly after the stair-

cases, windowsills and other points of vantage were packed by a highly appreciative audience; even the hallways far beyond the speaker's voice remained crowded the entire evening.

A summary of the lecture will be found in another part of this number, but the extracts fail to convey the personal charm of the speaker or even note many of the excellent points made. After the meeting hundreds of ladies and gentlemen handed their cards and addresses to the officers of the Society, requesting to be supplied with literature on the subject, and, better still, subsequent events prove that at least three people gave up the use of flesh from that hour; possibly many others were similarly influenced, but three we know of.

The next lecture will be held at the regular rooms of the Society, 98 Fifth avenue, on Tuesday evening, October 26, when Judge Hemiup, President of the Minnesota Vegetarian Society will speak on "Longevity Promoted by Vegetarianism." All are invited.

The Countess Wachtmeister, the well known vegetarian, will deliver three lectures in the Walton Hall, Fifth avenue.

Sunday, 17th Oct., 8 p. m., "A Conscious Universe and the Evolution of Man."

Sunday, 24th Oct., 8 p. m., "Devotion in Daily Life and the True Meaning and Power of Prayer."

Sunday, 31st Oct., 8 p. m., "Man the Master of His Destiny."

Collection to defray expenses.

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NOVEMBER 15, 1897.

No. 5.

Longevity.

By JUDGE N. H. HEMIUP, PRESIDENT OF THE
MINNESOTA VEGETARIAN SOCIETY.

*Extracts from a Lecture to the Vegetarian Society,
New York, October 26, 1897.*

Longevity may be defined as that stage of existence prolonged beyond the ordinary period of human life.

Old age is as varied and changeable as any other condition of life, thus presenting all the marvelous and strange vicissitudes of existence. Extremes meet extremes.

It challenges our respect and admiration when sitting gracefully and with a becoming dignity upon the silvered brow of the person whose undimmed vision almost penetrates the rising glories of the second century of his already prolonged existence.

Those whom fortune favors with old age may properly be divided into two classes; the result being as their lives have been. Therefore, in a sense, each is the architect of his own fortune. They are sculptors fashioning their own peculiar individualism.

As the years multiply, the body—the sensual side; the fleshy corpus, when indulged *ad libitum*—gets the mastery, and keeps it in its lightning grasp till the mind, neglected and in ruins, is so far quenched that all but a faint glimmering light, which simply distinguishes him from the brute, is left. Hence, poor soul, he sleeps, doses. Betimes, a kind of half consciousness creeps over him, and life at best but vegetates, and he is said to be in his dotage, or second childhood, which is fitly described by the masterful poet of all ages, Shakespeare, in the closing lines of the “Seven Ages” in “As You Like It.”

“The sixth age shifts
“Into the lean and slippered pantaloons,
“With spectacles on nose, and pouch on side;
“His youthful hose, well saved, a world too wide
“For his shrunk shank; and his big manly voice
“Turning again toward childish treble, pipes
“And whistles in his sound—Last scene of all
“That ends this strange eventful history
“Is second childishness and mere oblivion;
“Sans teeth, sans eyes, sans taste, sans everything.”

But how changed is the person who has, by and through a temperate and cheerful life, with the intellect always predominant, glided down the stream of time till the total of life’s labors is the crown and badge of honor, and perchance his four score years

of achievements are an added glory, which is his alone.

How the poets love to sing of this golden age of life.

The poet Goldsmith exclaims in "She stoops to conquer."

"I love everything that is *old*—old friends,

"Old times, old manners, old books, old wine."

Thus sings Dryden in his "Ædipus:"

"His hair just grizzled, as in a green old age."

The great Tully enjoyed the blessings of advanced years. Hear him:

"I am much beholden to old age, which has increased my eagerness for conversation in proportion as it has lessened my appetite of hunger and thirst."

It would be a pleasure to rehearse thousands of other marked testimonies of the blessed realities of longevity, but I must desist; but I cannot forbear to add an anecdote of Anthony Benezet, the distinguished teacher and philanthropist of Philadelphia near a hundred years since, who, in his old age became a vegetarian, and who, upon coming into his brother's house one day when the family was dining upon poultry, he was asked to dine with them; "What," said he, "would you have me eat my neighbors?"

It is quite the fashion these days, when so many in the mad rush for the acquisition of money or wealth or fame, to miserably perish in early manhood, or without realizing what they sought—or who live in the indulgence of their appetites, inordinately regardless of the consequences to their health or of the prolongation of their lives, or of their real hap-

piness or that of their families, concluding that the momentary gratification fulfills the legitimate demands of existence, and exclaim "Is life worth living?" They cannot and do not try.

The vegetarian and he of the older age can answer this strange interrogative in the affirmative with much fervor and satisfaction; but no others can, in my judgment.

Why, exclaim the vast number—the multitude of earnest persons, especially the thoughtful parent, why do so great a number of children die early, or so young, when life is in its tender years—strong and free from any of the habits which breed disease and perchance death? Why such fearful mortality among them? In fact, why do so few attain to that age known as longevity?

Vital statistics attest this solemn, awful fact, a study of which is full of interest to all humanity. These momentous questions have as yet found no satisfactory reply. Father Time, hoary with age, relentless and unheeding, stalks through the world steadily swinging his scythe, deaf to the agonizing wails of the bereaved, sweeping down those of all ages and conditions; and so the harvest of death forever and always invites this inexorable reaper to do his work.

Humanity must submit to this inevitable destiny till a better day; a better era shall be ushered in by enlightened law teaching mankind the true science of life, inspired by the nobler thought that the body of man is the *temple* of the Lord and to pollute it with bad food and drink is a sin against God and humanity.

The eminent Dr. Farr, a learned scientist and physician, states that in his judgment the natural extreme of human life is one hundred years.

In this connection Lord Bacon said that old men are like ruined towers, conveying that although old men look hale and hearty, they are apt suddenly to fall. True enough, yet it is strange how long these ruined towers will often stand.

The extension of life, we find, is variable in different classes.

In cold blooded animals, as for example in the turtle and pike, it is very great.

This great age is not confined to the cold-blooded animals exclusively. In birds, for example, whose temperature is from 8 to 9 degrees higher than that of man, we find some of greater prolongation of life than man. The parrot is a marked instance, so is the eagle. It reaches upwards of a century. The condor is not an exception, nor are some others.

Among domestic animals, like the horse and dog, the variations in duration of life arise, as a rule, from work, or deficient care, etc. But in man this variance is most extreme. The difference is governed largely by heredity. As a rule, it is largely due to the mean of parental life.

Thus, if one parent dies at seventy and the other at ninety, the life of the offspring, other things being equal, will be eighty.

If both parents live far and equally into the fourth term, the probability is that the offspring may live still longer. On the other hand, if both parents die early in the second term, the probability is that the life of the offspring will be shorter than that of the parents.

These facts in relation to heredity have led to the common belief that marriages of consanguinity are unfavorable to length of life. This is very true and very false.

Marriages of *healthy* stocks in close relationships yield the best lives, while those of *unhealthy* stocks in close relationship yield the worst lives.

Says the able Dr. B. W. Richardson, of England, whose investigations have led him deeply into the subject, "I have knowledge of one village in England, in which marriages of consanguinity may be said to be the universal rule. In that village the people are among the healthiest of the community. I could trace amongst them no evidence of any serious constitutional disease or deformity of body."

I should like to pursue this branch of my subject still further, but time refuses its consent. It is fraught with intense interest, the results of which would surprisingly confirm the teachings of vegetarians, but I must forbear.

Physiologists and others devoted to the study of the science of life, have assigned to man's duration, barring accidents, etc., ninety years, and they can detect nothing to prevent the majority of mankind from attaining to that age. Statisticians coincide with these views.

But they do not so live. What is the cause? Why do fifty per cent. of those born die under the age of six years? Why such an appalling mortality? cry all men who are not indifferent to this vital question. No age is exempt from the inexorable laws of life and death. All along the road the vital highways are strewn with the bodies of the victims of the

violated laws of nature and of health, melancholy evidences of our ignorance or indifference to human life.

Every person born into this breathing world, barring accidents, ought to live till death closes his eyes at the ripe age of ninety years. But they do not, I repeat. What say the savans upon this question of man's mortality and the duration of life? The average length of life is as follows: In Norway $39\frac{1}{2}$ years, in England $35\frac{1}{2}$, in France $32\frac{3}{4}$, in Ireland $28\frac{3}{4}$. Poor famished Erin. In her poor crops and insatiate landlordism can be traced her high mortality. In America 33 years is the limit I think; I have not seen the tables, hence speak from memory.

"Next to alcoholic intemperance, I should place," says the same authority "as a cause of impaired vitality in our people, *the race for wealth*—the mad, insane race for gain. The physical and mental strain is destroying its votaries in great numbers."

Another producing cause is to be found in the system peculiar to the Saxon populations of overtraining the body to the endurance of fatigue, and the assumed development of great physical power, etc.

Another influence at work which promotes destruction of vitality is the *force* of the passions. The passions which most destroy, which grow upon what they feed, and in which the strongest cannot afford to indulge, are anger, hatred, grief and fear.

Another to be found is the effect of marriages made without reference to constitutional conditions of the married, which is a fruitful source of depraved vitality.

Excessive alimentation must not escape notice or

consideration, in the causes which retard life and destroy vitality. It will be observed that in the above neither luxury nor poverty has engaged our attention. They claim, by an inexorable law which admits of no dispute, their victims long before they attain even to the borderland of comparative old age.

One of the last greater influences against vitality is the excessive balance of muscular, or physical, as against pure and refined mental work.

Dr. Beard, of this city, in an able essay on the longevity of brain-workers, thus felicitously condenses the conditions we have glanced at under this head: "Almost all muscle-workers," he says, "are born to live and die poor. To live on the slippery path that lies between poverty on one side and the gulf of starvation on the other. To take continual thought of to-morrow without any good result of such thought. To feel each anxious hour that the dreary treadmill by which we secure the means of sustenance for a hungry household may, without warning, be closed by any number of forces over which one has no control, etc. To double and triple all the horrors of want and pain by anticipation and rumination, or meditation. Such is the life of the muscle-working classes of modern civilized society; and when we add to this the cankering annoyance to the workman that arises from the envying of the fortunate brain-worker who lives in ease before his eyes, we marvel not that he dies young, but, rather, that he lives at all."

Dr. B. adds in closing; "I have ascertained the longevity of 500 of the greatest men in history. The list includes a large proportion of the most emi-

nent names in all the departments of thought and activity. This average is 64.20 years."

Madden also gives a list of 240 similar illustrious hard mental-workers, and gives the average at 66 years.

I wonder if these gentlemen included the old Grecian philosophers in their calculations. I think not, or the average would have been higher, for they all lived to very old age and were very temperate. It would be of very great interest if such a calculation could be made of aged vegetarians.

I am well convinced such an average would astonish all inquirers in this field of investigation. It would *lead* all others, and be full of especial interest. It may be my pleasing work in the near future to undertake it—who knows?

We have not space left for even the bare names of the many eminent and aged vegetarians, which I regret.

We have but little time or space left to mention some of the usages or treatment of body and mind which are conducive to longevity. In fact, all along the statements of the causes of death before the attainment of old age there occur the necessary inferences that by living free from them longevity is assured, hence they are of potential significance.

Affirmatively let us add, if you would attain to a green old age *don't* drink ardent spirits, wine or beer. They powerfully attack the nervous system, increase the heart's action unduly by filling the arteries and veins with alcohol instead of water, necessarily and abnormally increasing the heat of the body and action of the heart.

Don't use tobacco in any way, for it disturbs the heart's action also, stimulates the nerves, and particularly the nerves of the throat and fauces, and depresses the nerve centers, and produces cancers.

Don't use the passions beyond moderation, for their wasting process hasten to premature graves.

Don't let anger, hatred, grief, fear, envy, malice or inordinate love of money get the mastery for they grow upon what they feed, involving the brain and nerves in their destructive tendencies and destroy the peace of mind and body.

Don't eat animal food for it may be diseased, either having tuberculosis, pleuro-pneumonia, hollow horn, lumpy jaw, fever, murrain, foot rot or liver abscess; *especially* eschew pork, the hog being a scavenger with an unsatisfied appetite always, is productive of pleuro-pneumonia and scrofula—this awful disease's name is derived from the Latin word “scrofa,” a sow.

Don't eat poultry, oysters and other sea food, for they are inveterate scavengers whose muscles and tissues are composed of the filth and disease producing germs of the food they consume—for like produces like—diseased muscles result therefrom.

All the foregoing kinds of animal food when taken into the stomach of a person create a peculiar kind of fever, requiring the use of too much liquid to quench the thirst for the purposes of sound health and the pleasure resulting consequently therefrom. The arteries become congested and the nerves accompanying them become abnormally excited; the result is a predisposition to inflammation and fevers.

A strong, permanent and positive vitality therefore is absolutely indispensable to good health, and an uninterrupted continuance thereof which can alone insure that good old age, termed longevity.

An avoidance of these several DON'TS will materially aid us in our pursuit of the coveted health, but they are not enough—affirmative action is essential. Some of them only can be mentioned at this time.

Don't worry, for worry produces care, unrest, nervousness, insomnia, blue devils and other imps from the infernal pit. It sends more troubled souls to premature graves than the physicians and quacks combined.

Don't drink tea or coffee if you wish to have the full and harmonious play of the nervous system, for these, coupled with the free use of animal food, I repeat, are productive of rheumatism and gout, and kindred diseases.

Vegetarians who abstain from the coffee berry, narcotics and artificial stimulants are not afflicted with these painful diseases—and in fact with scarcely any others.

Dr. Oswald, well known in this city for his writings and labors in behalf of sound health, says:

"We cannot doubt that the *highest degree* of health can only be attained by strict conformity to Haller's rule, viz., by subsisting exclusively on the pure and unchanged products of Nature—Nature with a big "N" say they and say we with all possible emphasis.

This view is indorsed (indirectly) in the writings of Drs. Alcott, Bernard, Schlemmer, Hall and Dio Lewis, and directly by Schrodt, Jules Verne and other eminent men.

Every morning a towel bath with much hand friction should be taken to enable the seven million pores of the skin of the body to open their tiny mouths to throw off by insensible perspiration the effete matter that accumulated during the night previous.

As age advances, less food should be the invariable rule, for the obvious reason that the digestive apparatus is necessarily less strong and less able to perform its functions properly. The brain will be clearer, stronger and of firmer texture, and the mind, proud of its superiority, will dominate the body and take its place proudly among the potentialities which lift society to the level of the highest possibilities known to enlightened humanity, thus vindicating the ways of God to man.

Eat good, *pure* food composed of fruits, farinacea, nuts and vegetables. They alone will make good, healthy lung and brain tissue and nerve substance, and strong and healthy muscles and bones, and all other portions of the body as well. Let *all* the fluids of the body be such as nature provides. Avoid man-made fluids of every kind possible.

The Duke of Wellington, in his old age, died suddenly from eating inordinately of venison hash, of which he was excessively fond. He could conquer immense armies and the great Emperor Napoleon, but his abused stomach conquered him.

Napoleon, after subduing kings and kingdoms, playing football with thrones and crowns all over Europe; died upon the lonely island of St. Helena at the age of 46, a poor miserable dyspeptic, of cancer of the stomach. He conquered others; himself

he could not conquer. His stomach was greater than he. Poor, poor man; worn out at 46. So of thousands of others. It is a marvel that this much abused stomach has not worn completely out before, even with the best treatment possible, when we remember that at 75 years it has been called upon to digest and dispose of 82,155 meals. How much more when it has been ill-treated by so long and so persistent abuse as it has been. The wonderful recuperative power of the Latin phrase *vis moderatrix* nature has alone saved it so long.

The Good Book contributes to this sentiment: "Behold the upright, for the end of that man is peace."

So then, in this final word, we repeat that good sound health is the greatest of earthly blessings. Sound health physically, sound health morally, and sound health mentally. These three; the final resultant of which is an old age of unalloyed happiness.

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1897.

President, JOHN WALTER SCOTT.

First Vice-President, MRS. M. A. HAVILAND.

Second Vice-President, GEORGE BRUNSWICK.

Treasurer, CHARLES A. MONTGOMERY.

Secretary, ARTHUR HAVILAND.

Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

63RD REGULAR MEETING.

On the 26th ult., The Vegetarian Society, New

York, with their friends, met in the rooms, 98 Fifth avenue, to listen to an address by Judge Hemiup on Longevity, of which the learned President of the Minnesota Society is a shining example and fully bears out his statement, that with proper living the average life of man should be one hundred years. The lecturer, at eighty years of age, has but few gray hairs, and would readily pass for a man at least twenty years younger—but then the Judge has been a vegetarian half his life, hence his vigorous mind and well preserved body.

Copious extracts from the lecture will be found in the first part of this number, space alone preventing us giving it entire.

The next meeting will be held at the rooms, 98 Fifth avenue, on Tuesday evening, November 23. This is the annual election and for members only and it is to be hoped that every person entitled to vote will be present. It is very desirable that the united wisdom of the Society should be exercised in the selection of officers for the coming year. New blood is needed; fresh energy required to push our noble work until the last butcher's shop is driven from this fair land. May we all live to see the day when hunting will be punished as a crime, and an intelligent man will be ashamed to admit that he had pitted his abilities against that of a fish, instead of, as at present, bragging that after days of preparation and hours of patient waiting he had finally succeeded in making some fish (usually a young one) believe that the twisted feather was really a fly, and had thus proved that he had more brains than a fish, and could demonstrate the fact by showing the murdered body of his victim.

Friends, there is work to be done and it can only be accomplished by united action. Lecturers can be employed to show up the crime of flesh-eating in all its disgusting features; its debasing effect on mankind; and its retarding effect on the upward march of the race. Is there any living human being who believes it possible that such a crime as Thorne and Nack are accused of could have been perpetrated by a vegetarian? One Englishman gives fifty thousand a year for the benefit of the cause in his country. Such a sum expended in America would convert half the population in ten years. While we do not expect any large donations to the cause, we do ask every vegetarian in America to join the Society, to pay his dues promptly and to attend all business meetings. You must exert yourself if you desire your children to be free from the contaminating influences of flesh-eating.

If you are a member and have not paid your dues send it at once to the Treasurer, Mr. C. A. Montgomery, P. O. Box 2,444. If you are a vegetarian but not a member, send \$2 with an application for membership. If you are a sympathizer with the movement, show your good wishes by sending \$1 as an associate. Be one of fifty to remit by first mail after receipt of this number.

Every member is expected to attend the annual meeting.

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A treatise advocating a return to the natural and ancient food of our race.

—BY—

ANNA KINGSFORD,

Doctor of Medicine of the Faculty of Paris,
Sixth Edition, 1895. Price \$1.00, Post Free.

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No. 6.

Meat Substitutes in Diet.

By R. G. ABBOTT.

The bill of particulars against the cannibalistic survival of flesh-eating may be briefly stated as follows:

- (1) *Æsthetically*, the practice is not commendable.
- (2) *Economically*, the question is of vast importance to all thickly settled communities. Land can be far more profitably utilized if intelligently cultivated than if reserved for the grazing of large quadrupeds.
- (3) *Chemically*, the habit is unwise for the sedentary inhabitant of overheated abodes. The flesh of affrighted creatures can never become wholesome tissue in persons of sensitive fibre. Meat over-stimulates and frequently gives rise to inflammatory conditions.
- (4) From the standpoint of the humanitarian the

custom presents an unfavorable aspect. Millions of helpless animals bred and butchered to gratify an unnecessary appetite inherited from a barbaric ancestry! Thousands of human butchers doing the daily work of slaughter, the act becoming a habit which leads to their own degeneration! Descending to their offspring, it breeds a brutish and criminal race. Of what use are humane societies? Why inculcate kindness and sympathy in the young, and then encourage them to devour the delicate bodies of birds with no remorse for the wanton destruction of an exquisite and sensitive little life.

(5) Mentally and physically, the faculties are far more luminous and active if nourished upon a clean and wholesome diet.

But many persons object, saying: "What shall we eat if we abjure flesh? Surely we must live, and how can we sustain life properly without a flesh diet?" In reply it may be safely promised that the act of feeding will not always receive the same consideration as at present. Breathe pure air—*scientifically*, with deep inspirations—and eat less. Cultivate the will and the higher faculties and place less dependence upon the amount of food consumed. But for those who are not above the sensual enjoyment of a varied repast, a few suggestions regarding meat substitutes may not be amiss.

Leading authorities on food values assert that animal matter will soon be dispensed with as an article of diet by the fixation of nitrogen in vegetable growths. Cereals appropriate the largest proportion of nitrates, and are therefore the nitrogenous aliment *par excellence*. They are of great variety, and can

be most attractively and appetizingly served. Ordinary white bread has lost the main part of its tissue-forming material in those elements discarded by the miller, so that the residue is principally starch. The public should demand a perfect flour made from the entire wheat berry—that the nerves, the teeth, the eyes and the hair may be maintained in their integrity. Gaseous nitrogen is largely absorbed by the legumes; therefore all the pulses, such as peas, beans and lentils, are rich in nitrogenous material, and may be employed for soups and in varied ways as vegetable courses. Mushrooms are exceedingly nitrogenous and appetizing. In lieu of fresh mushrooms the bottled article may be used, either as a garnish for other foods or upon toast as a *pièce de resistance*, with tomato or other dressing.

Few drugs are needed beyond those embodied in the foods supplied by garden, orchard or meadow. Asparagus, besides being a kidney regulator, is a valuable scorbutic remedy, as is also the delicate shaft of a tender spring onion. Tomatoes afford a sovereign remedy for a disordered liver. Celery, grapes, apples, lemons and figs have each established a title as a cure for various ills. The vegetable kingdom is rich in fats and oils. Nuts are an important meat substitute. They should come on with soup, and be eaten at intervals throughout the repast. Nuts, if well masticated, can be freely used by persons of delicate digestion. Roasted peanuts, crushed and sandwiched with lettuce between thin slices of bread, are most nutritious and satisfying. The starches, salts and sugars provide an enjoyable balance to the nitrogenous compounds, either in

combination or as dessert. Bananas may be advantageously used alternatively as a vegetable and a fruit. It is probable that banana flour will become a staple product in the near future. Corn (maize) is a noble and virile grain which should be more widely employed as a flour, as a vegetable, and in combination with other products. Fresh milk, eggs and butter add greatly to zest and variety in cookery. These animal products can be consistently eaten by a strict vegetarian, inasmuch as no sentient life is taken by their usage. The same rule would apply—it is true—to champagne, tea and tobacco; but a discrimination against them can safely be left to the judgment of the individual who avoids the stimulating effects of a flesh diet, the unnatural stimulus of which frequently calls for the more powerful stimulant to overcome the reaction of the former.

The height of æsthetic diet is reached in floral salads. Violets, lilies, rose leaves, etc., are now served with delicate symphonic dressings which emphasize the perfumed flavor of the flower. Such food, if commonly used, would undoubtedly exercise a marvelously refining influence in the development of the human race.

With exquisite fresh fruits, spices, aerated waters, etc., from all quarters of the globe, vegetarianism may be a costly diet; but it can be healthfully limited by substituting the half-dried fruits for the fresh, and choosing the dried pulses, and the less expensive green vegetables. The celebrated soups of Count Rumford were made of barley, peas, onions, turnips, carrots, potatoes, cuttings from rye bread, etc., properly seasoned. They were rather thick,

very nourishing, and so cheaply made that he was able to feed his Bavarian soldiery, and the paupers he converted into industrious workers, on two and a half cents a day. A soup-stock was first formed by stirring a pound of wheat-bran into a gallon of cold water, letting it come to the boiling point, then simmering for two hours, and finally it was strained and stored for use. If a little salt, cloves, or peppered corns are added before straining, they serve as a flavor, and prevent fermentation.

Cookery-books for the exclusive use of the herbivoræ are published, but each house-wife will find pleasure in the invention of new dishes and compounds. A diet free from flesh is the only one in full accord with the highest principles of justice to sentient creatures endowed with a highly organized nervous system.

“Never again may blood of bird or beast

Stain with its venomous stream a human feast,
To the pure skies in accusation steaming.”

—*The Metaphysical Magazine.*

Wisdom from China.

The American and European residents in China have protested against a Tien-Tsin district government decree prohibiting the slaughter of cattle, the foreigners declaring that the prohibition is a treaty violation. The remarkable proclamation is as follows:

“Farmers depend for their existence upon the tilling of the land, which is in the main done by

means of cattle, which beasts were ordained to further the interests of agriculture.

"It is, therefore, manifestly reprehensible to slaughter such animals merely to realize a temporary profit, and, according to Chinese law, those who wilfully kill draught oxen are liable to be punished either by bambooing or banishment, sentence of death even being passed upon the persistent offender.

"This law ought to be strictly observed. On taking over office, however, I was surprised to find that a band of lawless persons had established bullock pens and were engaged in the slaughter of cattle. I have been reluctant to punish them without giving them warning and reminding them that they are breaking the law, and have consequently several times issued proclamations drawing attention to the fact.

"A petition has now been addressed to me from Tsao Ching-tsun, a minor official, stating that owing to my proclamations several persons have given up the butchery business and engaged in another calling, but that others persist in carrying on the slaughter, and I was requested to issue another proclamation.

"I accordingly again issue this notification prohibiting this wanton and cruel slaughter of beasts, and I have moreover instructed the Yamen runners to be on the lookout to identify offenders. All people in this district are commanded to give due heed to this notification.

"Hereafter, all butchers must make up their minds to change their calling. There are many

ways in which they can earn their living, and there is no reasonable excuse for their being engaged in the slaughter of animals, which is against the laws of humanity. Any one found disregarding this notification in future and continuing this business will be punished without mercy.

“Those who read take warning.

“CH’EN HUNG-PAO, District Magistrate.”

—*San Francisco Call.*

Convention of the Woman’s Christian Temperance Union.

Many of our readers will be pleased to learn of the noble stand taken by Miss Frances E. Willard in her address before the twelfth annual convention of the above organization.

“Sisters beloved, it is only when we feel ourselves at the very core and center of our consciousness, linked with the Spirit of God, that we can put life into the ingenious and varied machinery which thought, purpose and devotion have wrought out for us in the past twenty-four years. How often have we said these things to one another; how utterly do we believe them! If I did not know that they are the Bread of Life to us in all that is best of our lives and character, I should be hopeless for the holy enterprise in which we have embarked. But, by the light that never shone on sea or shore, yet transfigured the kneeling face; of those Crusade groups, ‘I have read a righteous sentence writ in blazing rows of steel,

'As ye deal with my contemners so with you my grace shall deal;
'Let the Hero born of woman crush the serpent with His heel
'While God is marching on.'

"There will be other reforms and reformers when we are gone. Societies will be organized, and parties will divide on the right of men to make and carry deadly weapons, dynamite and other destructive agencies still more powerful, than human ingenuity will yet invent. They will divide on the question of the shambles, and there will be an army of earnest souls socially ostracized, as we are now, because they believe that the butcher should cease to kill and the sale of meat be placed under ban of law. There will be a great movement to educate the people so that they will use neither tea, coffee nor any of the numerous forms of anodynes and sedatives that are now tempting millions to deterioration and death, and which will more strongly affect the finer brain tissues of more highly developed men and women. Long after the triumph of the temperance reform has universally crystallized upon the statute books; long after the complete right of woman to herself and to the unlimited exercise of all her beneficent powers is regarded as a matter of course; long after the great trust of humanity takes to itself the earth and the fulness thereof as the equal property of all, there will remain reforms as vital as any I have mentioned, and on them the people will group themselves in separate camps even as they do to-day. And it is not improbable that the chief value of the little work that we have tried to do on this small planet,

lies in the fact that we have been to some extent at-tempered by it, we have become inured to contradiction, and we may be useful either in coming invisibly to the help of those who toil in the reforms of the future, or we may be waging battles for God upon some other star."—*Union Signal*.

Tore Feathers From Their Hats.

The almost unpardonable sin of women who wear feathers in their bonnets was the subject of a sermon at the King street United Brethren Church, in Chambersburg, Pa., recently, by Rev. R. H. Irwin, of Lincoln, Neb. The Western evangelist so worked upon the feelings of the women in the congregation that many tore feathers from their bonnets and cast them on the floor.

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Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

64RD REGULAR MEETING.

At the 64th meeting of the Vegetarian Society,

New York, held at 98 Fifth Avenue, on Nov. 23rd, 1897, at which only members were present, President Scott in the chair, the minutes of last meeting were read and approved. The Annual Reports of the Officers and Committees having been presented, the Society proceeded to the election of officers for the ensuing year, which resulted in the re-election of the present incumbents.

The Committees of previous year were discharged, and on motion of Mr. Montgomery a "Committee on Entertainment," consisting of all the ladies in the Society, was appointed.

It was announced that V. R. Gandhi, a celebrated lawyer of India, would speak at the next meeting.

Mr. Geo. Brunswick, having made an extended trip in Germany during the past summer, gave a graphic, and, of course, humorous description of the vegetarian restaurants visited.

Berlin, a city somewhat like New York, has 23 restaurants; all have fine cooking, usually on the second floor, conducted by a man and wife, and with rivalling bills of fare.

Vegetarians form a small part of the customers who come chiefly through hygienic or economic reasons. There are many restaurants in Berlin, so that it is said one half of the population is preparing food and the other half eating it. The vegetarian restaurants are fairly the equals of the others. The food is cheaper than here—a 10c. plate here is only 4c. there, while the cooking of it is superb.

They do not serve beer but fruit wine.

The Vegetarian Society has 100 members, of whom 20 attended the meeting.

Stopping in London two weeks, Mr. Brunswick visited the headquarters of the food reform movement in Farrington street, and the several restaurants and hotels. "The Ideal Café," in St. Martin's Lane, near Trafalgar Square, was described in detail and highly recommended. Strang's Hotel is not strictly and entirely vegetarian. At the restaurants only dinner from 12 to 3 is served, but they are crowded so that one must wait for a chance to sit down.

On the bills of fare of all there is a notice that *no tips* will be allowed.

Adjourned.

A. HAVILAND,
Secretary.

CONSTITUTION
OF
THE VEGETARIAN SOCIETY; NEW YORK.

PREAMBLE.

We, the undersigned, believing that a diet necessitating the sacrifice of animal life is cruel and unnecessary; that the natural food of mankind is found only in the vegetable kingdom; that the proper and most nutritious diet consists of fruits, grains and nuts, subscribe to this Preamble and Constitution to found a Society for the promotion and dissemination of a knowledge of vegetarian principles.

ARTICLE I.—NAME.

The name of this Society shall be “The Vegetarian Society; New York.”

ARTICLE II.—OBJECT.

The object of this Society shall be the encouragement of the practice of vegetarian principles and the dissemination of a knowledge of them by all means that may seem desirable.

ARTICLE III.—MEMBERSHIP.

SEC. 1. The Membership shall consist of Active Members who are total abstainers from the use of flesh, fish and fowl, and who engage in no occupation or sport which requires the torture or death of any animal. Associate Members who are sympathizers and co-workers, but not necessarily abstainers. Honorary Members.

SEC. 2. The dues to the Society shall be for Active Members \$2.00, and Associate Members \$1.00, paid annually in advance.

SEC. 3. The name of a proposed member shall be submitted to the Executive Committee, who, after favorable consideration, shall propose it at the next regular meeting of the Society. The election shall be determined by a majority of the active members present, the voting to be by ballot.

ARTICLE IV.—OFFICERS.

SEC. 1. The officers of this Society shall be a President, two Vice-Presidents, a Secretary and a

Treasurer, who together shall form the Executive Committee, with power to provide for the general interests of the Society and to fill vacancies.

SEC. 2. At the annual meeting the voting shall be by ballot, and will be limited to active members.

SEC. 3. Only active members and those who have been strict vegetarians for one year preceding the election, shall be eligible to offices of this Society.

SEC. 4. The duties of these officers shall be those usually performed in their respective positions, or as specially detailed by the Executive Committee.

SEC. 5. Meetings of the Executive Committee shall be held at the call of the President, whereat three members shall form a quorum for all business.

ARTICLE V.—MEETINGS.

SEC. 1. The annual meeting of this Society, for the election of officers, shall be held on the fourth Wednesday in November.

SEC. 2. Meetings will be held monthly for the general business of the Society, as provided for in the By-laws.

SEC. 3. Special meetings may be held at the call of the Executive Committee, and must be called on the written request of ten members, at which only the business mentioned in the call shall be transacted.

SEC. 4. At any meeting, ten members shall be a quorum.

ARTICLE VI.

This Constitution may be amended at any regular meeting two months after written notice of proposed change has been brought before the Society.

BY-LAWS.

MEETINGS.

Meetings shall be held on the fourth Wednesday of each month except July and August.

ORDER OF BUSINESS.

1. Reading of minutes.
2. Reports of officers and committees.
3. Election of members.
4. Unfinished business.
5. New business.
6. Topic.

The Vegetarian Society, New York.

The Society has sent out the following appeal in the hopes of interesting a greater number of people in its work. We sincerely trust every reader of this paper will help the society by one of the methods suggested in the paper:

“ NEW YORK, DEC. 15, 1897.

“ DEAR SIR (OR MADAM):

“ Believing that you are *thoughtful* and *humane*, we desire to call your attention to the work of the NEW YORK VEGETARIAN SOCIETY in behalf of our sentient fellow-creatures who are now tortured and slaughtered in order to provide food which thoughtful and humane people find by practical experience is *neither necessary nor healthful*.

“ The Society holds public meetings each month in the year (except in July and August), at which topics bearing on the questions of HUMANITY and

RIGHT-LIVING are freely discussed; in addition to which it has an Annual Dinner, an Annual Picnic and a number of Social Gatherings for the Members, notices of which are sent by mail to each one.

"The Membership consists of *ACTIVE Members, who are strict Vegetarians, are eligible as Officers, and entitled to vote on all questions affecting the interests of the Society; and of ASSOCIATE Members, who, while *not necessarily Vegetarians*, are in sympathy with the movement and desire to aid it.

"May we not count you among those who believe that there is better food for mankind than *flesh and blood*; that there is a *duty* which we owe to our dumb fellow-creatures, and a duty due to ourselves and our descendants by *a personal right-living*?

"We hope that you will write to the Treasurer of the Society at your earliest convenience, as money is needed to pay the expenses of the meetings and carry on the work of education.

"Should you not care to join the Society either as an Active or Associate Member, any DONATION which you may send us will be thankfully received and promptly acknowledged.

"In any event, we hope that you will attend our meetings, which will be held, until further notice, on *the fourth Tuesday evening of each month (8 P. M.)*, at No. 98 Fifth avenue, N. W. corner of 15th street.

"Yours respectfully,

"JOHN W. SCOTT, President,

"Sec'y: ARTHUR HAVILAND, 623 E. 139th St., N. Y.

"Treas.: C. A. MONTGOMERY, P. O. Box 2444, N. Y."

*Annual dues of members, \$2. Associate members, \$1.

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THE PERFECT WAY IN DIET.

A treatise advocating a return to the natural and ancient food of our race.

—BY—

ANNA KINGSFORD,

Doctor of Medicine of the Faculty of Paris,

Sixth Edition, 1895. Price \$1.00, Post Free.

THE VEGETARIAN PUBLISHING CO., 40 John St., New York.

THE VEGETARIAN.

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VOL. III. JANUARY 15, 1898. No. 7.

“Killing No Murder.”

BY JOHN C. KENWORTHY.

Such was the title of the pamphlet, written against himself, which embittered the last days of Cromwell. One can partly imagine the shock to his mind, accustomed to killing as “the great Captain” was, upon being bluntly told that there was nothing wrong in killing *him*. To feel that, even with a small part of mankind, to put a knife into *yourself* is as indifferent as to stick a pig,—to know, indeed, that some one claims a *moral right* to kill you,—may well revolutionize your view of life and your feeling toward your fellow-beings. And I think we should revolutionize both our theories and our practice as to killing—murder,—if we discussed, not the question “Whom, or what, have I the right to kill?” but “Who, or what, has the right to kill me?”

Killing—murder; how we juggle with these two words, and words of similar significance, deceiving

ourselves. We do not *kill* the creatures we feed upon; we slaughter, twist the neck, catch, or shoot. Criminals are not *killed*; they are executed. Soldiers are not *murdered*; they are killed, or slain. By such words, we others speak of the fate of those who suffer; but we should not so speak if we ourselves suffered. If we were the cow, the criminal, or the soldier, and spoke our feeling as the death struck us, we should put the worst construction on the matter, and cry, "*I am murdered.*" There certainly never can have been a man who believed at heart that other men had a moral right to take *his* life. The worse the criminal, the less ready he will be to believe this; but if a "criminal" be so just as to say, "I have done wrong; the law condemns me; let me die," then even those who condemn him feel that their moral right to kill such a man is impugned. Why, then, do we so arrogate to ourselves the right to kill others, while we deny to others the right to kill us?

For this is what we do. Europe is under arms, spending her resources and brains in preparations for wholesale—what shall we call it, "*killing*" or "*murder?*" The Germans say of the French, "These French are ready to come and *murder* us, if we do not "*defend ourselves.*" (And this defence means, readiness to murder the French when they come.) And so speak the French concerning the Germans, and so speaks each nation of every other. This attitude of mind expresses itself on our newspaper-bills in the street this very day; for instance, "*Afridis beaten. GREAT EXECUTION,*" and "*British reverse. Detachment MASSACRED.*"

Or take a criminal case. The man in the dock says, "My wife irritated me; my neighbor kept the public-house open, and with his drink in me, I unfortunately killed my wife." The men in the jury-box and on the bench say, "You *murdered* her, and we will *execute* you."

And so, the cow dragged into the slaughter-house may be thought to say (surely it *feels* this!) "What is this smell of blood, this evil appearance? Why must I thus be dragged to death, murdered by this man's hand?" And the butcher replies, "As far as I am concerned, I knock you on the head to earn my wages;" and the fine lady who shall eat of the corpse says, "Poor dear, you are only being mercifully slaughtered."

I wonder how men's arguments would be shaped against a "superior race" who, in order to live, to maintain health, to keep their brains in order, to nurse their invalids, needed to kill and cook *men*? But one need not wonder, for the children's story-books tell us. The large man who eats us little men is there branded an "ogre," without consideration for his stomach's needs or the temptation he is put under by the tastiness of us little men when nicely cooked; and little Jack, who kills the ogre, is a hero. The question of Jack's attitude toward the cow he sold to the butcher is never raised. But I forget; there are now actually men who eat men, and we others call them "cannibals," and exterminate them by tribes when opportunity offers, for we abhor the thought that men may be murdered and eaten for the good of the rest. Yet we readily concede that men may be murdered and buried, or quick-limed, for

the good of the rest. Not for the sake of our stomachs directly, but to keep our frontiers, property and bodies intact, we may murder to any extent we think fit, and it is no murder.

On one side of the hedge it is "execution" or "killing;" on the other it is "murder." And the former side is always the side *we* are on.

We must, each of us, learn to put wholly aside the conventions which we have been taught, and which are established about us. We must face anew the whole question, "What reason or right have I to take life?" Some of us have discovered that there is no clear reason to be shown, no right that can be established. We are in a dilemma. If I claim a right to take another life for the advantage of my own, I at once give to others the right to take my life for the advantage of their own. And the gates are thus opened for universal war to come in like a deluge.

What is the outcome? It is that we must admit that our business is *to cease from taking life*—men first; we must slay no human being for our own advantage. (If we must allow the right to kill a man—I would ask of Vegetarians—how are we to controvert the right to kill cows?) Then animals; all that appeals to our sympathy as sharing feelings of our own we must not hurt or kill. (And if we feel it wrong to kill animals, how shall we not consider it wrong, much more, to kill men?) The gain from all this abstention will be, not only to the men and creatures we spare, but to ourselves; for just so far as we concede to other lives their right to live, just so far we shall feel that our own right to live is

established, and that we are delivered from the fear of death. How so? some ask. Let those who ask, try this method of life, and they will no longer need to ask; they will know by experience. Unselfish reason is our true, our safe guide in life, and this leads us, at last, to the discovery that *all killing is murder*. To kill, is crime against the law of the Giver of Life. Utopian, revolutionary, as the conclusion may seem to our present habits, it is yet true in reason, and therefore must finally be true in practice.—*The Vegetarian, London.*

Bird Slaughter.

The agitation against the wearing of bird's feathers comes from all quarters. We extract some interesting information from *Natural Science* :—

"On April 13 last nearly half a million birds were sold at an auction in London, and the details of the consignment were thus given by Mrs. Edward Phillips at the annual meeting of the Selborne Society: Osprey plumes, 11,352 ounces; vulture plumes, 186 $\frac{3}{4}$ pounds; peacock feathers, 215,051 bundles; birds of paradise, 2,362; Indian parrots, 228,289; bronze pigeons, including the goura, 1,677; tanners and sundry birds, 38,198; humming birds, 116,490; jays and kingfishers, 48,759; impeyan and other pheasants and jungle fowl, 4,952; owls and hawks, 7,163."

The article goes on to lament that the world will soon be robbed of its birds, and remarks:—

"Nor can we overlook the terrible suffering in-

volved by this enormous slaughter—the young osprey, bereft of its parents, left to die in hundreds; the heron, with the plumes torn from its back, writhing into death. But Frou-frou cares for these things no more than she does for the squalor of East End sweating-dens. Dear, delightful doll that she is, she actually attends a meeting of the Selborne Society with aigrettes in her bonnet!"

It is time such dear, delightful dolls were ruthlessly broken. Where is the Princess of Wales in this matter?

To PHŒBE FASHIONABLY ARRAYED.

You move with fine patrician grace,
Supremely pure, divinely fair,
White moonbeams tinge your seraph face,
Red sunbeams burn your angel hair;
But still the savage mars the saint,
O, Phœbe, heed your lover's words,
In place of scalps, and woad, and paint,
You wear the wings of butchered birds.

Ah, heart, sweet heart (your poet grieves),
How beat you in my Phœbe's breast
Warmed by the down that stolen leaves
A vainly-calling, orphaned nest?
Ah, Phœbe, when your laughter rings,
Or when you dream,—or when you pray,
Hear you the rustle of those wings?—
“For us a thousand lives you slay!”

—*The Vegetarian, London.*

Sir Walter Besant's Vision.

In his interesting column, "The voice of the flying day," in the *Queen*, Sir Walter Besant gives us an account of a vision which came to him after reading a pamphlet on "the wickedness of beefsteak and the horrible details of the shambles." Sir Walter says: "I saw that the world suddenly became convinced of sin, and renounced the sustaining of life by fish, flesh, and fowl. At the same time, they renounced wine, spirits, beer, and every kind of alcoholic drink—even ginger beer, which was found to contain alcohol. We started with immense enthusiasm. . . . Great bonfires were made of the carcasses and joints from the butchers' shops. Ships that brought home frozen meat discharged their cargo off the Nore. No more animals were sent up by train. The dead birds exhibited by the poulterers were buried. Shooting parties ceased; keepers were discharged. On the other hand, rice and milk went up in price enormously; those who could afford it devoured pears and grapes all day long; at dinner parties fruits of various kinds followed the rice and milk, which was the staple of dinners. Everybody declared that they never felt better in their lives; yet there were hollow faces and doleful looks from some. From the clubs came reports of curses deep and heartfelt; even of tears—useless tears—for there was no pity. Everybody was sober for the simple reason that there was nothing to drink; in the first outburst of enthusiasm not a single bottle had escaped. Presently, however, there were rumors of distress. Most of the shops in the poorer parts con-

sist, as everyone knows, of things to eat. The pork-butcher, the beef-butcher, the poult erer, these were closed, of course; the grocer, whose stock consisted largely of tinned things, was reduced to tea and coffee, cocoa, rice, figs, and dates; he sat in the midst of his shrunken store with despair written on his face; the tobacconist kept open, but nobody bought anything; without drink no one could smoke; the draper also kept open, but his customers had no money. At the docks the ships lay idle in port; their sailors were ashore, starving, the dock laborers were reduced by more than a half. In a word, there were so many shops closed, so many people out of work, that it was no use keeping open the other shops. Temperance had killed trade. The streets became full of men strolling about in search of work; there was none. As nobody could sell anything, nobody would buy anything or make anything. The building trade ceased abruptly; on the farms the cattle turned out to pasture were worthless. The farmers were ruined; all the industries were stopped because nobody was left to buy. Temperance had killed work. Then there was no money coming in; nobody could pay either rent or taxes. On the railways there was no traffic; works were stopped; there was no dividend for anybody on any enterprise. Temperance had killed wealth; the only business that could be carried on was the importation of rice and the planting of orchards. Temperance had killed industry." Seeing the awful results which had followed the sudden determination to do without flesh and alcohol, Sir Walter, in his vision, suggested that while people were learning to live on

rice and milk, while the orchards were growing, they had better eat beef and mutton, and "go on—only, of course, till we grow accustomed to the new way of life—with the old way." "And with a shout they obeyed. Then there was the driving of oxen and of sheep to the shambles; and the roaring of the engine from the brewery; and presently the most delightful fragrance that ever saluted man's nostrils; it was nothing in the world but the universal steak, with the universal tankard of freshly brewed beer." The moral Sir Walter draws is that "on the matter of Temperance one must not be in a hurry." This is pretty fooling, but scarcely worthy of Sir Walter Besant. The *sudden* change of fashion in any article dislocates trade, but no one suggests that it is possible that the deep-rooted custom of flesh-eating can, under any conceivable circumstances, be eradicated in a moment. The adoption of Vegetarianism will be gradual, and will accompany the increase of intelligence. However much reformers may try to hurry things on, there will, for a long time, remain a residuum who are so enslaved by custom, or so thick-skulled, that they will not abandon flesh-eating. This residuum will prevent any such alarming results as Sir Walter foresees. Food reformers and Temperance workers may safely do their utmost to further their objects without feeling that they can possibly cause such a dislocation of trade as our intelligent novelist saw in his "vision."—*The Vegetarian Messenger.*

Is Cheese a Vegetarian Food?

By W. A. MACDONALD.

In answering this question, a definition of "Vegetarian" must be given.

There are at least three grounds upon which people are induced to abstain from flesh, all of which may be present in the same individual, although one (or two) may be the dominant influence.

(1.) One person abstains on *moral* grounds, let us call it—*i.e.* out of compassion for the animals so brutally slaughtered. (2.) Another abstains for *physiological* reasons, or from the standpoint of health, holding that it is not in accordance with science to consume the flesh of non-human species. (3.) Still another abstains upon *humanitarian* grounds, believing that flesh-eating debases the eater and casts him out of sympathy both with the human and the non-human world. These three classes may, however, be resolved into two, namely, those actuated by science, and those actuated by compassion.

But in this article only that narrower branch of Vegetarianism can be treated, the adherents of which do not oppose the consumption of animal products, specifically cheese, as falling within the scope of this article. Vegetarians who abstain from cheese may do so either upon logical or physiological grounds, or both. I have always contended that the man who consumes the products, although renouncing the flesh, is guilty of more slaughter than the man who consumes both the flesh and the products, and that it is not *logical*, whether upon moral, physiological

or humanitarian grounds, to enjoy the products while denouncing the consumption of the flesh, but it requires a knowledge of agricultural science and of the science of diet to see the contradiction involved.

But in this article I am going to assume that there is no contradiction, that it is quite logical to be a consumer of cheese and at the same time a renouncer of flesh. Of course it must here be understood that the cheese contains no flesh, for if it is wrong to consume meat as a separate article of diet, it cannot be right to enjoy it as a mixture with other substances.

Does cheese contain flesh in any shape or form? This question is answered simply by describing the process of cheese-making.

To make the question more practical, let us take the varieties of cheese which are most largely consumed by our own people. Nearly one-half of the cheese consumed in the United Kingdom is imported, and whether so or not, the greater proportion is either Cheddar or is made upon the Cheddar principle, of which the Canadian takes the lead. Next come the Dutch varieties, then the Gorgonzola, mostly made in Italy; and lastly, the French varieties, such as Camembert, Brie, Bondon, Neufchatel and Port du Salut. The Swiss Gruyere may also be mentioned. Amongst the home-made varieties, all worth naming is the Somerset Cheddar, with its numerous imitations, and the Cheshire.

In the process of cheesemaking, the first thing done is to bring the milk to the temperature by which the casein is most normally precipitated by some acid according to the sort of cheese to be

obtained. The acid splits the milk into two portions, the one being solid and containing the nitrogenous substances (casein) and the milk fat, while the other portion is a liquid, called whey, which contains nearly all the water, the milk sugar, and the salts.

Comparing this process with that of making white bread, it is to be observed that in the latter the nitrogen and salts are largely removed, leaving little else than starch, while in the former it is the sugar and salts that are removed, leaving the nitrogen and milk fat, so that the advocates of brown bread are not logical if they are consumers of cheese. It is no wonder that the food specialties advertised so extensively contain a large excess of salts, and often a high percentage of nitrogen.

It is noteworthy that any acid will precipitate the casein, provided the milk is not lacking in soluble salts of lime, or if it does not show an alkaline reaction, or is not cooked. If left to stand in a warm place, the milk will even curdle by virtue of the free lactic acid contained in itself.

Now what is the source of the acid employed to curdle the milk in all the varieties of cheese above enumerated? It is well known that the sucklings of all mammals contain in their stomachs an acid which possesses a powerful milk-curdling effect; the stomachs of older mammals possess this remarkable power in a much lower degree. In the days of our fathers, each farmer prepared his calf's stomach in his own peculiar way, and many tales have been told regarding the filthy processes employed, but when a demand arose for more uniform brands of cheese, there followed more uniform methods of pre-

paring the rennet. The process became a science, indeed, and now the stomachs of our pet suckling calves may be obtained either in a pulverized or in a liquid form. Commercial rennets, in addition to the rennet-curdling ferment, contain pepsin, which produces lactic acid, slimy and other organic substances which the doctor knows nothing about, salt, boracic acid, or alcohol, and sometimes glycerine. Ethereal oils, thymol, salicylic and benzoic acids, spices, aromatic herbs, and other poisons may be added as preservatives or flavorings. I dare not add to this list for fear of horrifying Mrs. Wallace's disciples, who might faint at the idea of so many inorganic drugs as are found in our commercial rennets.

Manufacturers of rennet delight in announcing that their article contains nothing artificial, by which is meant that no other acid than the pure juice of the calf's stomach is employed, which, as they contend, is the normal method of digesting milk.

Numerous experiments have been made with other acids, organic and inorganic, but they have not attained any commercial significance worthy of notice. Some writers speak about vegetable or mineral acids being employed, but the variety of cheese thus manufactured is not mentioned, if, indeed, it has a name at all. The juices of the fig tree and of the artichoke, however, have been commercially employed to a small extent, but I have not been able to ascertain the varieties of cheese made through this source. The melon, the butterwort, and some varieties of thistle have been successful only in an experimental way.

Mrs. Wallace will here explain that I am behind the times, as she makes cheese by using lemon juice to curdle the milk, instead of calf juice. The cheese, however, that Mrs. Wallace makes is no cheese at all, for it splits up the casein, as well as precipitates it, and hence the product must enjoy some other name. The juices of blackberry leaves and of nettles produce identical results, and so must be avoided in cheese-making.

If I were condemned to eat animal products, I would prefer to precipitate the casein by my own "milk-curdling ferment." Being a mammal, I could undoubtedly succeed in doing so, but being no longer a suckling, I leave the task for my more competent brethren.—*The Vegetarian, London.*

Carrots Versus Claret.

One of our leading physicians told me a good story some days ago, and I do not think he will mind if I repeat it, although the joke was decidedly against himself and the medical profession. One day a somewhat distracted mother brought her daughter to see him. The latter was suffering, I believe, from what is known among many people as "general lowness;" there was nothing much the matter with her, but she was pale and listless, and did not care about eating or doing anything. The doctor, after due consultation, prescribed for her a glass of claret three times a day with her meals. The mother was somewhat deaf, but apparently heard all he said and bore off her daughter, determined to carry out the prescription to the very letter. In ten days' time

they were back again, and the girl looked quite a different creature. She was rosy-cheeked, smiling, and the picture of health. The doctor congratulated himself upon the keen insight he had displayed in his diagnosis of the case. "I am glad to see that your daughter is so much better," he said. "Yes," exclaimed the excited and grateful mother, "thanks to you, doctor. She has had just what you ordered. She has eaten carrots three times a day since we were here, and sometimes oftener—and once or twice even uncooked—and now look at her!" The medical gentleman was thereupon so overcome with laughter that he could not explain the mistake for some minutes."—*Birmingham Daily Mail*.

Reviews.

The January number of the *Vegetarian Messenger and Review* came promptly to hand and is replete with good reading for Vegetarians. This is the first number since the consolidation of the two papers, which we trust will prove satisfactory from a financial standpoint, although it is doubtful if one paper, however good, will be as beneficial to the cause as two separate periodicals, each of which is bound to secure a certain amount of independent support and therefore likely to do so much more good. It is published by The Vegetarian Society, 9 Peter street, Manchester, England, at 2*p.* per week. In common with all English papers it fails to print subscription rates, but we presume \$1.50 will secure it, and we advise all American Vegetarians to remit that amount to its publishers and secure the paper for one year.

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Notes.

We have heard of a vegetarian, when sick, taking animal food as a medicine. Such a course would be equivalent to a person stealing when out of money. The analogy is perfect. If it is a crime to rob an animal of its life because you are hungry, the fact of your illness does not help matters in the slightest.

Such vegetarians are only a detriment to the cause.

There is one crucial question to be put to all our actions, "Is it right?" and no extraneous circumstances can have any weight in determining the answer. "Two wrongs do not make a right."

We frequently come across people who, when suffering from indigestion in some of its various forms, have concluded to give up the unnatural flesh-eating habit. After a period of long or short duration they

regain their normal health, and shortly after relapse to their old ways.

“When the Devil was sick, the Devil a saint would be;

When the Devil got well, a devil of a saint was he.”

The Anti-Vivisection movement is making enormous strides in this country. It has our hearty sympathy and co-operation, but we cannot help noting how much easier it is to band people together to prevent other people from doing wrong than to abstain from committing similar crimes ourselves.

“Oh, wad some power giftie gie us
To see oursel’s as others see us.”

The *Vegetarian*, of London, reviewing the quarterly paper of the Archbishop’s Mission in Assyria, writes as follows:

On page 202 of this report, the Rev. David Jenks delivers himself of this ingenious passage:

“In the late afternoon we started to go over the Kuffan-Koo Pass on post-horses which the Valiahd had almost worked to death. It was my fate, though I generally had luck in the choice of horses, to get the most distressed beast this time, and when I had worked myself into a state of exhaustive perspiration with whackings, I resigned the animal to his fate. He died two minutes later.”

Is comment necessary? Does the reader like to picture this apostle of Christianity, falling with tears upon the neck of his dying horse, and repenting him of the whackings? Alas, the Report does not end here. * * *

After a description of scenery, which we will spare our readers, the missionary continues:—

“The next morning our trouble continued, and I remember flogging Irving’s horse for him into the post-house.”

It requires a strong will to prevent us from saying exactly what we think of the Rev. David Jenks. But the world knows from his own confession that he is an inhuman blackguard. The act he so glibly narrates for the edification of the subscribers to this mission, and, we presume, the Archbishop himself, is so transparently brutal that we need not fear to hurt his feelings by hard names. A gentleman of this character is as pachydermatous as a wife-kicker. That he should have ever constituted himself a fit apostle of Christianity to those whom we would term “the heathen,” is sufficient evidence of his moral blindness, and his spiritual ignorance.

Restaurant or Boarding House.

There are frequent enquiries at the office of this paper for a restaurant or boarding house where pure vegetarian food can be obtained, and the publishers will be pleased to keep a list of families who could accommodate one or more boarders.

A properly conducted restaurant or boarding house would undoubtedly pay satisfactory returns, but we must not be understood as advising parties going into the business without adequate capital. We think it folly to expect any mercantile industry to show an immediate profit, or even to pay running

expenses, and no business should be entered into without sufficient capital to insure running expenses for a year.

An undertaking on either of these lines, if managed by a person who is a vegetarian on moral grounds, will have our hearty support and help to the best of our ability.

Vegetarian Library.

The Vegetarian Society, New York, possesses a small library. It is at present kept at the office of this paper. It is free to all members, who are invited to make use of the books that have been accumulated for their benefit.

A Visit to Deptford.

BY ERNEST BELL.

For the benefit of those who have not much knowledge of the dark places of the world I may explain that Deptford is a port on the Thames where cattle are landed from foreign countries and where there are extensive slaughter-houses, from which the meat trade of London is largely supplied. A visit to such a place is evidently likely to be an unpleasant experience; but it is one which I think all to whom meat is an article of diet should make once at any rate, that they may have some idea of one part of the system which their habits necessitate.

The enclosure extends over some acres of ground,

and consists of rows of slaughter-houses and lairs, in which many thousand head of cattle can be accommodated temporarily. The roads are clean at any rate in dry weather, the lairs are commodious and apparently well kept, and the slaughter-houses themselves, if not arranged with any special view to the feelings of their temporary inmates, have evidently been planned with an eye to convenience and dispatch, and sanitation has also been considered.

On arriving at the outer gates you are informed by a notice board that unless you come on business you had better remain outside, as it is "dangerous" to enter. The danger consists in the fact that the oxen, excited and frightened, not unfrequently break away while being driven from the lairs and run wildly about the roads. We had not been inside many minutes when we heard cries of "look out," "there are some more coming," and we saw a drove approaching from behind at a half trot, pushing and huddling together as cattle do, with the usual accompaniment of flogging and goading to keep them in the right direction. Looking for a place of refuge in case of necessity, we saw the door to a neighbouring lair standing open, and were recommended by a native of the place to come in before it was too late. From here we watched the drove arrive at its destination some thirty paces further along the road. Immediately in front of the slaughter-houses are pens large enough to hold some dozen animals, with openings at the back leading directly into the slaughter-houses. To drive the frightened and suspicious cattle into these pens cannot be accomplished without much flogging and prodding with the sharp metal

points of the drover's sticks. In this case a young steer breaking away from the rest was starting off down the road, when the heavy thud of the drover's stick across his muzzle turned him back to his doom. It was a cruel blow—a blow which, if given to a horse in the public street, would have called forth execrations and perhaps earned for the man who delivered it a fine or imprisonment. So much, however, is our standard of moral action apt to be influenced by surrounding circumstances, that at the time it seemed a quite natural and almost proper act. Given the position that one had to drive and slaughter a certain number of oxen in a given time, one feels that one would have to employ the same means which these men employ—means which become a matter not of morality with them, but of necessity. Who shall say that this drover was a specially cruel man? As with much that is to be seen at Deptford, the fault seems to be less with the individual than the system and the social demands which force him into unnatural and unfair conditions.

The cattle, once in the small pens with hardly space to turn, have next to be arranged in some order side by side, that at least they shall not injure one another and shall be convenient to drag to the slaughter in turn. This of course necessitates again the usual prodding with spikes, belaboring their heads from above, and the twisting of their tails. As the vivisector profanely said, the frog, from its manifold uses for living experiment, was "God's gift to the physiologist," so to the butcher the tail of the ox must appear a special dispensation of Providence

for his express benefit. The excruciating pain of tail twisting is best shown by the almost impossible feats an ox will perform under the influence of this barbarous incentive, and it really is a question how without it the drover and slaughterman would be able to accomplish what is demanded of them.

A few paces further along we see the first preparation for the actual slaughter. A chain attached to a windlass within is fastened to the horns of an ox outside. As he is facing the road, and there are two others between him and the doorway, it is no easy matter to get him into position, the more so as the chain becomes entangled between the hind legs of one of the others. Even the uncompromising windlass cannot solve the difficulty by its only property—force. To tear off a horn would not be very difficult; but to force one body through another is too much even for a windlass, and the only possible solution is to prod the second beast until with a maddened plunge it clears the chain, and the wheel again begins to turn and draw the agonized victim steadily to his doom. It was a vigorous animal this time, and not to be overcome without a struggle. Being firmly held by the head, he swung round violently with the hinder quarters, scattering the three butchers and looking defiance at them. Not without some risk one of them, watching his opportunity, stretched forward and slipped a rope round one of the hind legs, and by aid of it the captive was after a long struggle thrown on the floor, slippery with the blood of former victims. The last preparation for the Jewish method of slaughter of which these cruel preparations are the prelude is to fasten a short chain

round the lower jaw of the prostrate animal. An iron bar about three feet long is then passed between this chain and the jaw, and using this as a lever the butcher wrenches back the head into the position most convenient to receive the knife, which cuts across the jugular vein and brings to an end the pain of the victim, but not the ghastly scene on which the others in the pen outside are silent spectators until their own turn arrives. The anxious and terrified looks in the eyes of the last one from a batch of about a dozen, who had been taken one by one from his side to meet their fate, was speaking evidence that the pain of anticipation is not confined to man alone. The next victim was to be killed by the pole-axe. The preliminary operation of dragging into the slaughter-house is similar in this case, and bad enough certainly; but the struggle is much shorter, as it is not necessary for the creature to be thrown down. A well-directed blow from the pole-axe laid it low in a moment while I was shifting my position in order to see exactly how the blow was dealt. That the result is not always so expeditious we unfortunately know from the experience of numerous witnesses who have seen cases in which several blows have had to be dealt before the end was accomplished.

Passing a house into which we had about ten minutes before seen a flock of sheep with difficulty forced, we found five of them already reduced to carcases undergoing the operation of skinning, the rest huddled in a corner watching the whole process.

Another case of the Jewish method led to a struggle more protracted than the first. When the ox

was brought to his knees, with his head pressed on the bloody floor, but still unconquered and fighting vigorously, with his hind legs free, what could be more natural than that the sweating man at its head should endeavor to bring the struggle to an end by a strenuous kick with his heavy boots on its nose.

It is not unusual to find people soothing their consciences by levelling the charge of cruelty against the slaughtermen who carry out their demands ; but this seems hardly fair. The fault lies with those who make the trade necessary. When a man is pitted against an ox in a life and death struggle he cannot afford to be squeamish, but must make use of any means he has at his disposal. We saw nothing in the behavior of the men worse than the wish to accomplish their work in the readiest and most expeditious and economical manner possible with the tools given them. As long as there is slaughtering to be done it is quite certain that it cannot be done in kid gloves or with tender sympathy for the sufferer.

The only effective remedy for the evil is for the world to renounce the barbarous and unnecessary habit of flesh eating. The evils may, however, be to some extent lessened, and the first step seems to us to be the abolition of the barbarities connected with the Jewish method. Those who defend it plead that the death is quicker by this means. The actual death is quicker, if we may believe experts, only when the stroke of the pole-axe fails and has to be repeated. On the other hand, we have that painful protracted struggle inseparable from much bodily and mortal suffering and the cruel wrenching of the jaw to get the neck in position.

Are Vegetarians Faddists?

Mr. R. de Villiers is good enough to say that "a close examination of his case shows that the essential characteristic of true faddism is absent in the apostle and disciple of Vegetarianism. Teetotalers, Anti-Vivisectionists, Spiritualists, and the great number of cranks which abound in this country, are not amenable to reason; they over-state and exaggerate their case, and, as our French neighbors would say, *ride a principle to death*. The lie is the faddist's principal weapon. As a rule he is a hypocrite of the deepest dye: he preaches total abstinence with the whiskey flask in his pocket. But the Vegetarian works on a very different plan. Modest and moderate in his assertions, he has compassion with the dumb suffering animal, and he practices what he teaches. He is tolerant with those who oppose his views on rational grounds, and abstains from lies and misstatements, feeling that his argument is strong enough without resorting to the usual tricks of the faddist. He is fully aware that a change cannot be effected suddenly. Conscious of the difficulties of the needed reform, he weighs the obstacles which are in his way, and is content with a partial success, wherever this can be achieved." We must all feel flattered at having, as Vegetarians, obtained the good opinion of Mr. de Villiers; but as most Vegetarians are also teetotalers, our pleasure is somewhat marred by his revival of the ridiculous and untrue charge that teetotal advocates are merely hypocritical moderate drinkers.—*Vegetarian Messenger and Review*.

The well informed *Sun* has just discovered that "Advanced Vegetarians in England have formed an association, binding themselves to eschew not only animal food, but also all articles composed in any degree of substances involving the death of animals. This includes leather for shoes and gloves, fat for soap, ivory, skins and feathers."

It is surprising how long it takes to impress an undesired fact, to penetrate the skull of an ordinarily intelligent person. It is very certain that we cannot obtain the skin of an animal to wear without killing it, and the law says THOU SHALT NOT KILL.

Progress of Vegetarianism.

*Read before the Liverpool Vegetarian Society by
T. S. Wokes.*

My object in writing this paper is to put before you what I sometimes think we do not fully realize, viz., the lively progress of Vegetarianism, particularly during the past ten years. Let us dwell on it for a few minutes, and try to realize what that progress is. I want you to look at the question in a very broad spirit, not merely to enquire as to the exact number of people who are strict Vegetarians; I want you to go further afield than that, to consider the effect (or influence) produced by Vegetarian teachings, by means of societies, individual experiences, Vegetarian restaurants, and candid admissions and declarations from eminent authorities (Vegetarian and otherwise). Twenty years ago the Vegeta-

rian Society was in active existence, and its annual increase of members was greater than it is at the present time; and judging from this circumstance alone we may be excused if we imagine that the practice of Vegetarianism is actually declining. But what are the facts? They are these:—The newspapers now freely open their columns to us, and fairly acknowledge the soundness of our position. Many leading food specialists candidly admit the same, while a considerable number of Vegetarian restaurants in London and other large towns provide daily many thousands of Vegetarian meals. In addition to all this, we may safely claim that to the teachings of Vegetarians is due the change that is taking place in the diet of the people of this country.

Oatmeal, in various forms, is becoming recognized as a valuable article of diet (witness the great sale for Quaker and Provost Oats).

Lentils were probably not obtainable in this country twenty years ago, whereas now, he is a poor grocer who does not stock them.

Fruit, of various kinds, has become a daily article of diet with many people who are not Vegetarians.

Bananas, a fairly recent introduction, have now an immense sale, and two or three are recognized as a good square meal.

I might go on further, but I think these examples will suffice.

Our work or course of action, as members of the Liverpool Vegetarian Society, must be affected by the progress of Vegetarianism. We must recognize our position. We frequently say that Vegetarianism is no new thing. We must shape our course accord-

ingly. We have already gained a recognized position. The practice of Vegetarianism is recognized by the press and is more or less admitted by our fellows. The numbers who are actually Vegetarians are small, but we have a powerful influence with those with whom we come in contact, and large numbers of people who may never become Vegetarians are influenced by our example, to the extent that their views on diet become materially altered. Our position then is this—We must keep our Society in Liverpool going, and we must have a regular, even if sometimes a minor, existence as an established and working Society.

A Society like ours that has a regular session, during which it holds a series of meetings of various kinds, must be a source of strength to the cause it advocates, and is a centre for the local friends to rally round. Having made the practice of Vegetarianism known as a reality, we must endeavor to find out the best methods of practicing it suited to all ordinary conditions.

The practice of mixed feeding did not suddenly spring into a ready-made existence. *No*; it was gradually evolved through many generations, until the best selections and methods of cooking were arrived at,—so we need not be ashamed, if mistakes are made, both in selection of Vegetarian foods, and methods of preparation, by Vegetarians.

Our Vegetarian meetings are valuable then—1st, to encourage and support one another, because we cannot ignore the fact that we are more or less surrounded by critics, who are not always kind; and 2d, the meetings are so many opportunities for us to

benefit by one another's experience, when we may learn valuable lessons from our individual mistakes and successes. I might go on giving instances proving the advantage of our Society but what I have already pointed out will, I think, prove that the continued existence of such a Society as ours is of some use in promoting the progress of Vegetarianism.—*The Vegetarian Messenger and Review.*

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1898.

President,	JOHN WALTER SCOTT.
First Vice-President,	MRS. M. A. HAVILAND.
Second Vice-President,	GEORGE BRUNSWICK.
Treasurer,	CHARLES A. MONTGOMERY.
Secretary,	ARTHUR HAVILAND.

Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

66TH REGULAR MEETING.

The 66th regular monthly meeting of The Vegetarian Society was held at its hall, 98 Fifth avenue, on Tuesday evening, January 25, 1898, at which were present—notwithstanding the heavy storm—twenty-eight (28) members and guests.

In the absence of the Secretary, Mr. Montgomery gave a synopsis of the previous meeting. His report as Treasurer was then presented, showing a balance in hand, and a good financial outlook for the coming year.

The names of four (4) new active members and nine (9) associates were presented by the Executive Committee, and the applicants were unanimously elected to membership. Two (2) other applications for active membership were received and referred to the Executive Committee (in accordance with the Constitution and By-Laws).

A discussion on Food and Health was participated in by Messrs. Scott, Brunswick, Spencer, Rousseau, Turner and Montgomery; interspersed by several pianoforte duets by the Misses Hamma.

The Society voted that the next four regular meetings should be devoted to the following topics:

February 22. Queen Stella, of the Gonzales, and Dr. M. L. Holbrook, on *Habit, Health and Diet*.

March 22. Swami Abhedananda (a distinguished East Indian scholar) will speak on Vegetarianism in India.

April 26. The subject of *Health* will be discussed by prominent specialists, in connection with the International Health Exposition to be held in New York City, in April and May.

May 24. Mrs. Margaret A. Haviland (Vice-President) and the lady members of the Society, will have charge of the meeting, which will be devoted to the subject of *Food*, considered especially as to Health and Economy, and with regard to the needs of self-supporting women.

The Society then adjourned until Tuesday evening, February 22.

C. A. MONTGOMERY,
Secretary pro tem.

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—BY—

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Habit and its Relation to the Vegetarian Movement.

Read before the Vegetarian Society, New York, Feb. 22.

BY DR. M. L. HOLBROOK.

I wish to speak to-night on habit and some of its relations to diet. What is habit? Habit is a mode of action which has been so often repeated that it repeats itself without thought; or—It is a customary way of doing things established by use so as to be natural, involuntary, instinctive, unconscious, and in extreme cases uncontrollable.

After a sufficient number of repetitions an act may become a habit.

Habits are acquired because there is a strong tendency in the nervous system to periodicity, or to repeat what has been done a few times. After an impulse has traveled over a nerve once, a second or

third repetition is easier than the first, and it finally becomes so easy that it becomes automatic. You all no doubt remember the story of the boy who whistled in school. When the teacher reprimanded him, he replied, "*I didn't whistle, it whistled itself.*" It was a habit that worked itself out unconsciously while he was conning his lessons.

If it were impossible or even very difficult for us to form habits we should get on very badly. Habits hold us to our work, to routine, to system, to regularity. Habits are the balance wheels of society, says Prof. James. But for the laws of habit, we should never, except by chance or extreme will effort, repeat the acts of yesterday, last week or last year, but go on, comet like on new lines daily; but the law of habit brings most of us every day to our morning meals, our offices, our tasks, and our return at night for refreshment and sleep, to go over the same things again day after day and year after year through life. Those who cannot form such habits as are necessary to their survival eventually fall out of the race and disappear. Thus we see that Darwin's law of natural selection has preserved those who were able to accustom themselves to the habits necessary to life, and if it has not always destroyed those who could not, it has let them suffer the consequences of their defective organizations. Much of the suffering in the world is due to two causes:

First—Men could not or would not form those habits necessary to their environment and so put themselves to great disadvantage in the struggle for existence, or, Secondly, they have formed bad habits which have led to bodily and mental deterioration

and inability to maintain themselves in life's battle.

It is the same in the animal world. Only those animals have been domesticated which could form habits that were useful to man. The horse and the dog are notable examples. The country doctor's horse always stops at the houses of his patients as he goes on his daily rounds. After the sick one is cured it is often hard work to get him to go by the house, but he turns up to the gate or hitching post with perfect confidence that it is right to do so, and this illustrates how very easy it is for a horse to form a habit and how hard to break it. A few repetitions are generally sufficient.

The dog is a more remarkable example. I once knew a dog that did not enjoy its daily bath. Soap and water were not to his liking, so he managed as often as possible to be away at the accustomed hour. He could not form habits of cleanliness and so his owner got rid of him as not worth keeping. Even the wild animals which cannot be domesticated have their fixed habits which are necessary to their existence. An elephant which will not conform to the laws of his tribe is driven out as dangerous to the welfare of the others and must shift for himself alone.

Miss Martineau gives a remarkable case of this law of habit. It was that of a boy whose brain had been injured so he never acquired the power of speech. He however became very sensitive to other sense impressions. If anything was done to him at any minute of the day, he always insisted on it at the same moment the next day, and so on. His hair and nails having been cut one morning at ten minutes

after eleven, the next day he brought comb, scissors and bowl, and it became necessary for his nurse to go through the form of snipping at them before he would be satisfied. Every thing he did was in perfect order. Though he knew nothing of time or clocks, his brain kept time punctually and automatically through the force of habit. And this illustrates another fact, that we may become slaves to our habits, even to our good habits. The man who is so fixed in any habit that he cannot change it for a better one *is* such a slave. The business man, if he lives long, often outlives his time, because he cannot constantly adapt his habits to the needs of the age. The preacher whose habits of preaching are so fixed that he cannot keep time with the thought of the day falls behind and perhaps wonders what is the matter that people don't care for his antiquated sermons. The same of the doctor. The innovators are generally men who want to institute a new lot of habits in place of old ones, and they often have trouble because the old ones are so fixed one cannot make headway against them.

I once asked James Freeman Clarke, one of the greatest Unitarian thinkers and writers of this century to give me some account of his health habits. He replied, I have no *fixed* habits, but change them so as to give greater variety to my life. Here is a most useful lesson for those who are too great sticklers for routine and perfect regularity. Mr. Clarke was a man who has been described as having a continually enlarging horizon, embracing every service which man can do to man and excluding no good influence, moral, spiritual or physical, and this brings

me to another point, and that is the large, the useful, the progressive men of the world are not easily *enslaved* to habits, but make those which are essential to living subservient to their needs. The men who have done the most for mankind have been those who while they had good habits were desirous to make them subservient to their needs. They are able to adapt themselves to the varying conditions of life and this is of the utmost importance. Animals cannot do this so easily as the growing, progressive man can. The lower, unprogressive races, cannot. The North American Indians are examples. They can copy our vices which destroy, but not our virtues which save. Had their brains been so constructed as to take on the higher instead of the lower forms of mental activity, they would not have become nearly extinct.

Habits are the parents of instinct, at least this is my opinion. It is the old belief that instincts were created with the creatures that possess them. The bee was created with an instinct to live in colonies, build combs, and gather and store honey from the very first. Evolution however teaches us that these instincts were acquired by experience and became so by the acts being repeated a few or many times.

Habits are easy to acquire, but hard to break. The tobacco habit may be acquired in a few days. It often is uncontrollable and cannot be broken. It is the same with the drink habit, the morphine habit, the beefsteak habit. Why are habits hard to break? Because it requires will power, more will power than the person can command. Habits to a certain extent destroy will. The will power of every individual,

like his muscular strength, is limited. In most of us it is very limited. Many of the race go through life like automatons, without ever cultivating or using their wills. The use of tobacco, morphine, and many other things destroy the will, or paralyze and make it inefficient. So, too, dietetic habits become fixed, so to say, and difficult to eradicate. What we eat and what we drink are questions of habit as well as of necessity. The dietetic habits of nations differ greatly. They no doubt come about first from necessity. The food which could be got easiest by primitive people before they learned agriculture was used most, and this use grew in time into race habits and was thus perpetuated. The flesh eating habit must first have been formed in this way. Plutarch was once asked "for what reason he abstained from the eating of flesh." He made answer, "I for my part do much wonder in what humor, with what soul or reason, the first man with his mouth touched slaughter, and reached to his lips the flesh of a dead animate; and having set before people courses of ghastly corpses and ghosts, could give those parts the names of meat and victuals, that but a little before lowed, cried, moved and saw. How his eyes could endure the blood of slaughtered, flayed, and mangled bodies, how his smell could bear the scent, and how its very unsightliness happened not to offend the taste." Plutarch, however, did not calculate on the force of habits. They are not easily broken off. There are in my opinion two principal causes for the slow progress of vegetarianism among western nations. One is the tremendous force of habit. The other reason is one I have urged before,

the fact that vegetarians have not sufficiently studied the subject of their bodily needs and do not always compose a balanced diet which will supply every need of the body. Many, of course, do this fairly well by knowledge or by instinct, and succeed, but others, mainly new recruits, fall by the way for this reason. To remedy this we all need more knowledge. But even with our knowledge we still have to overcome habits fixed before birth in our nerves. How can we overcome our bad dietetic habits of eating which is one of the worst and effects vegetarians as well as flesh eaters, of drinking stimulating drinks, or taking too highly seasoned food?

We must make our nervous systems our helpers instead of our enemies. We must make automatic and habitual as early in life as possible as many useful actions as possible, and guard against their becoming in any way disadvantageous to us.

2. In leaving off an old habit we must launch a new and a better one with as much will power as possible.

3. We must beware of exceptions. Jefferson in his great play *Rip Van Winkle*, who had fastened on him the drink habit and repeatedly swore off, violated that rule when he said: "This time don't count." It was a fatal exception.

4. We must keep the faculty of effort alive and give it exercise every day,

In breaking off the flesh eating habit, as your worthy president has said, all that is necessary is to make up your mind to it and go ahead. This is true if you go ahead wisely, with such food as meets all the requirements of your body.

In conclusion I will say I do not doubt that in the perhaps near future there will be as earnest and extended a reform for vegetarianism as there now is for temperance, and I have but little doubt but in the end it will succeed, if not with all mankind at least with a large number of them, and especially if those races which have so extended an agriculture as to be able to grow from the soil every article needed to nourish man.

A True National Defence.

At the recent conference on national sea-coast defence at Tampa, Fla., Mr. A. B. Farquer, a manufacturer of agricultural implements at York, Pa., said :

"Is the citizen more secure against personal violence in society as we have it now, than in society as it was a century ago or not? The question seems almost absurd, so remarkable has our progress been. And yet the gentlemen of that day went habitually armed, the short sword forming an indispensable part of a fashionable attire, and the preservation of safety and honor being deemed impossible without them. Are not the forts you are asked to rear about our harbors, the armored ships you are asked to hold at bay before our cities, exactly the short swords of the body politic; potent to irritate, impotent to preserve in peace, and ever-present incentive to bloodshed, courting more violence than they ward off? The man is quick to draw the sword when he has it at hand; but even Homer, prime war poet of the world, could observe that 'the sword often draws the man.'

"Nations are made up of the same kind of men as societies; the same factors are apt to work in them in the same way.

"If men are safer in private life by giving up their small arms, countries may be safer on the wider stage by a similar policy. Supply a general understanding, a general attachment to order, and what has been done for the social will be done for the national problem.

"Seriously, would it not be cowardly, wasteful and ignorant to build a great system of seaboard fortifications? Cowardly, because it would be publishing to the world the fact that 75,000,000 Americans are afraid of an imagined danger that one-fourth of the number might laugh at. Wasteful and extravagant, because, with the rapid progress of invention, the plans would be obsolete before they were consummated. What would they avail against a dynamite-dropping air-ship, for instance? Ignorant and stupid, because no student of nineteenth-century history can look upon an armed invasion by a foreign power as a possibility unless we bring it on ourselves, in which case we ought, perhaps, to suffer the consequences.

"Who among us failed to feel a fresh kindling of the heart, a fresh pulsation of pride in his country and his race, in reading, a week ago, the splendid consummation of months of thought and toil, in the Olney-Pauncefote arbitration treaty? No greater triumph has diplomacy ever reached; infinitely greater in that it is a victory for both sides, in that it has cost the blood of no man, the tears of no woman. This is the direction to look, gentlemen, forward, and not backward; upward and not downward."

What Vegetarianism Really Means.

A Talk with Mr. Bernard Shaw.

BY RAYMOND BLATHWAYT.

“Why are you a Vegetarian?” I began.

“Oh, come, Mr. Blathwayt! That boot is on the other leg. Why should you call me to account for eating decently? If I battened on the scorched corpses of animals, you might well ask me why I did that. Why should I be filthy and inhuman? Why should I be an accomplice in the wholesale horror and degradation of the slaughter-house? I am a Vegetarian, as Hamlet puts it, ‘after my own honor and dignity.’ My practice justifies itself. I have no further reason to give for it.

“Why is a Vegetarian necessarily, apparently, everything else that he shouldn’t be?”

“Is he?”

“Well, then, is Vegetarianism a good thing to fight on, either in the Soudan or Trafalgar Square.”

“You have put your finger on the weak spot in Vegetarianism. I regret to say that it is a fighting diet. Ninety-nine per cent. of the world’s fighting has been done on farinaceous food. In Trafalgar Square I found it impossible to run away as fast as the meat-eaters did.. Panic is a carnivorous specialty. If the army were fed on a hardy, healthy, fleshless diet, we should hear no more of the disgust of our colored troops, and of the Afridis and Fuzzy-wuzzies at the cowardice of Tommy Atkins. I am myself congenitally timid, but as a Vegetarian I can

generally conceal my tremors; whereas in my unregenerate days, when I ate my fellow-creatures, I was as patent a coward as Peter the Great. The recent spread of fire-eating fiction and Jingo war worship—a sort of thing that only interests the pusillanimous—is due to the spread of meat-eating. Compare the Tipperary peasant of the potatoes-and-buttermilk days with the modern gentleman who gorges himself with murdered cow. The Tipperary man never read bloody-minded novels or cheered patriotic music-hall tableaux; but he fought recklessly and wantonly. Your carnivorous gentleman is afraid of everything—including doctors, dogs, disease, death, and truth-telling; there is no wickedness or cruelty too dastardly for him to champion if only it ends in some dirty piece of witchcraft that promises him immunity from the consequence of his own nasty habits. Don't, in the name of common-sense, talk of courage in connection with the slaughter-house."

"Let me put you a more personal question. When did you become a Vegetarian, and what on earth led you to it?"

"In 1880 or therabouts. My attention had been called to the enormity of my old habits by the works of Shelley—I am a thorough Shelleyan—but in the seventies the practical difficulties of Vegetarianism were very great, as the Vegetarian restaurant had not then become an institution. A lecture by a journalistic colleague of mine, named Lester, since deceased, brought me to the point. During the last seventeen years I have made half-a-dozen separate

reputations; and there is not an ounce of corpse in any of them."

"There is the question of butchers. How would you compensate them for their calling? What would you do with them?"

"Set them up in business as greengrocers and cornchandlers."

"Has Vegetarianism any real *raison d'être* for the Present, or hope for the Future?"

"Vegetarianism needs no *raison d'être* any more than life itself does. A hundred years hence a cultivated man will no more dream of eating flesh or smoking than he now does of living, as Pepy's contemporaries did, in a house with a cesspool under it. But I do not believe that Vegetarianism, as I practice it, is a final solution of the diet question. Man will end by making his food with more care than he makes anything else. Stock-breeding is an advance on the hunter's promiscuous catching and killing. Gardening and agriculture are advances on stock-breeding; but they still mean taking what you find and making the best of it. The human race has not been a very great success on that system. I do not know what the food of the future will be; but it will not be the food of the pigeon, the elephant or the tiger."

"Another personal question. How do Vegetarianism and dramatic criticism blend?"

"A glance at the columns of the *Saturday Review* will enable you to answer that question for yourself without violence to my modesty. The carnivorous output in criticism is very considerable. Just compare the two. Meat-fed criticism is the best for the

managers. The Vegetarian article is best for the public."

Mr. Shaw apparently forgets that the greatest fighters in the world's history have been meat-eaters. Who but meat-eaters won the battles of ancient Rome and Greece? Were the Norse Sea-Kings, the Danes, the Saxons, and the Normans Vegetarians? I trow not. Blenheim, Waterloo, Balaclava, and the heights of Dragai were won by meat-eaters and meat-eaters alone.

[We must ask Mr. Blathwayt for his reference. We were bred in the tradition that Greek and Roman eat meat only on festivals, that to all intents and purposes they were Vegetarians. With the general use of meat, the consequence of luxury, the military glories of both countries came to an ignominious end. Professor Mahaffy has stated that as regards the Hellenic people generally, flesh-eating must practically have been confined to sacrificial feasts; in ordinary language butcher's meat was termed *ιερός οἶνος* victim. Apparently Mr. Shaw does not forget!—ED. VEG.]—*The Vegetarian, London.*

My Experiences as a Life Vegetarian.

In the few simple facts which follow, I am giving a rough outline of twenty-two years' experience on a Vegetarian diet, comparatively a short period to some, but long enough to prove to myself, and I trust to convince others, that one is able to work and to live with the best of health and strength on a diet

from which fish, flesh and fowl are alike excluded. Brought up in London on a diet of cereals, vegetables, fruits and nuts, I have never experienced illness of any kind. When about seven years old, I had the misfortune to break my thigh bone, but in six weeks I was able to be about and out in the fresh air, the surgeons who attended me attributing the quick and thorough setting of the bones to my perfect health and thorough circulation. No one would think I had ever had a broken leg, the bones having set so well. On the Vegetarian diet I have grown up stronger and stronger, able to accomplish fairly long walks, having done a good many twenty miles when I was ten or eleven years old, and up to thirty-six miles when I was thirteen years. At the age of fifteen to sixteen I began to look more thoroughly into this reform. Any book or pamphlet on health or diet I could get to read, was gone through with eagerness to obtain further knowledge on the subject. The slight knowledge I thus gained of dietetics, proved then of great use to me, as about this time I entered business in a soft goods warehouse, where at dinner I was ridiculed, and also questioned as to "how I managed to live," by my fellow employes, who were at a loss to account for my good health, strength and brightness on "such a diet," as they termed it. At the same time they would always compliment me, and that sincerely, by saying "how well I looked." Very often I have worked from 8.30 in the morning until 9 or 10 P. M., and sometimes until 11.30 P. M., continuously, getting home sometimes from business at 12.30 next morning, but nevertheless being there punctual again at

8.30 the same morning. It was whilst in business in London that the influenza epidemic was raging. Every one at the warehouse seemed to be taking their turn, and I was told mine was also to come. I replied I had no fear of catching it, as my diet was good proof against it. So it proved, as I have never had the slightest attack. Since the above, I have settled in Australia (for a time at least) with my parents. Speaking of Adelaide, S. A., where I am at present, I find that although we have a splendid climate for the cultivation of fruits, a larger quantity of meat is consumed in proportion, simply, I think, because the value of fruits and cereals as staple foods is unknown. Those I have spoken to in reference to Vegetarianism, whether in favor thereof or not, all candidly acknowledge that too much meat is eaten. No doubt it is the principal cause of infectious diseases in the colonies. Even in a warm climate like Australia, I find myself able to do any amount of work without fatigue. Now to conclude I may say I have remarkable will and energy, wonderful recuperative powers, and at the present time as in the past, am blessed with the best of health, which ought to be everyone's blessing, which same I trust will continue in the future for me to help on this great cause, if only in a small way, for which I feel greater interest than I have opportunity at present to say.—*Arthur Fawcett, in Vegetarian Messenger and Review.*

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1898.

President,	JOHN WALTER SCOTT.
First Vice-President,	MRS. M. A. HAVILAND.
Second Vice-President,	GEORGE BRUNSWICK.
Treasurer.	CHARLES A. MONTGOMERY.
Secretary	ARTHUR HAVILAND.

Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

66TH REGULAR MEETING.

The 67th meeting of the Vegetarian Society, New York, was held at the hall, 98 Fifth avenue, on February 22, with an attendance of fifty-three members and visitors, President Scott being in the chair; the minutes of last meeting were read and approved.

Mr. David Rousseau and daughter were elected members.

Dr. M. L. Holbrook, hygienic physician, read a valuable paper on "Habit, and its relation to the Vegetarian Movement," which he will publish in full in the *Journal of Hygiene*.

Messrs. Scott, Rousseau and others followed with remarks on that topic.

Mr. W. Lane O'Neill, attorney at law, remarked that, although at present unconverted as to his dict, he had been impressed by the lecture and by associating with his friend, Citizen Train, that he hardly knew how to escape the logic of the argument.

George Francis Train was then invited to speak, and he gave an interesting, humorous, and impressive account of his early life, showing the steps in his development as a vegetarian, a moralist, and a man.

A. HAVILAND, *Secretary.*

THE VEGETARIAN.

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APRIL 15, 1898.

No. 10.

Flesh Eating in the Light of Humane Thought.

BY CAROLINE SPENCER.

While the subject of flesh-eating is gradually gaining importance in the eyes of liberal reformers, it is still so largely a tabooed topic that one has a certain sense of temerity in attempting to deal with it publicly. The great rushing and raving world around us is too busy in devouring the weaker portion of earth's inhabitants—some of them in a literal and others in a figurative way—to listen to any doubts about the lawfulness of its proceedings. Even the most kind-hearted people, including many professed friends of animals, are apt to think lightly of the vegetarian theory as an unpractical thing, springing from exaggerated and mistaken tenderness. Some very active and admirable opponents of

cruelty still hold this view; nevertheless it is becoming more and more exceptional among those who are in the habit of thinking and of following out their own best thought. To them it is mainly a question of moral consistency; and it is on this ground that we propose to make an inquiry, necessarily brief and slight, into the truth of the matter. Temperance workers and dietetic reformers are finding other arguments in favor of the vegetarian practice; but it appeals to humane thinkers chiefly as a matter of principle.

To some extent the moral advantage of the vegetarian position is obvious from the outset. In this rough world it is difficult for the best of us to keep free from complicity with barbarous deeds. Our ordinary customs in dress, and especially in diet, involve an enormous amount of undeniable cruelty, and this fact is used with considerable effect by the advocates of vivisection to prove the inconsistency of their flesh eating opponents. It must be admitted that the answer to this charge is not so easy or so clear as we could wish. The common reply is that there is a vast difference between the mere act of killing and the infliction of torture. Theoretically, the difference is indeed immense, but when we look into the practice of these two gruesome arts they seem to approximate closely in their methods and effects.

The scenes enacted in our slaughter-houses, large and small, throughout the country, as described by witnesses of many kinds, are scarcely less horrifying than those of the worst vivisectinal laboratories. Whatever they lack in the quality of prolonged and

ingeniously aggravated pain is made up by the enormous quantity of victims. When we consider that each of these is a living, palpitating organism, and remember how carelessly and harshly they are treated, even within the public view, and where the Society for the Prevention of Cruelty to Animals can reach, we must feel sad misgivings as to what may happen when they have passed beyond the sphere of pity. These are more than justified by the testimony of witnesses who have visited such dens of slaughter as Armour's Packing House in Kansas City, where 20,000 animals can be killed and dressed daily. One reporter writes: "Inside the vast slaughter-house it looked like a battle-field—the floors were crimson, the men were deep dyed from head to foot. The cattle are driven into pens, scores at a time, and the echo of the pole-axes was heard like the riveting of plates in a ship-building yard. Then the kicking animals were shot on to the floor, to be seized by the hoofs by chains, and hoisted to the ceiling and sent flying on their way to rows of men, who waited with knives, and skinned and quartered and washed them." Notice the horrible significance of that last sentence. "Still kicking," the hapless cattle are hoisted by their hoofs, and "sent flying" like so many logs of wood to men who forthwith begin to chop and flay the quivering limbs. The practice of commencing to skin before an animal is dead is apparently very common, the butchers saying that they cannot afford to wait. In recent years New York has had several public contests between butchers, with a prize for the one who should kill *and skin* an ox in the shortest space of time; and a fearfully brief space it was.

This again is frightfully suggestive of vivisection, and it is quite as difficult to interfere with the butcher as with the more scientific tormentor. In both cases the supposed necessities of humankind suffice to sanction a horrible trade, and to conceal from our view its most intolerable terrors.

We must remember, too, that the death scene is usually but the dreadful close of a long line of tortures. From the millions of cattle that have starved and frozen on our western plains, down to the dumb, unpitied tragedies of every day in a hundred thousand farmyards, the insatiable human lust of slaughter works misery inconceivable, breeding myriads of timid, gentle creatures that are literally only born to die. Of the agonies they suffer in crowded cars and cattle ships, terrified, thirsty and hungry, goaded by brutal men, and trampled by each other—of these things and of the extreme difficulty of abating any evil even locally and partially, any humane society can tell terrible tales. As a rule, our innocent, harmless prey has to run a gauntlet of savage tortures on the way to a cruel death. We might well figure the procession moving day and night across the continent, moaning with weariness and thirst, tormented with fear, and seldom meeting a look of pity. These simple, harmless, nature-loving lives! When we think that they must all go by such a dolorous way to feed incarnate folly, vice and crime, to strengthen the savage forces in our society, or, at best, to foster an artificial and utterly selfish system, whose bonds are heavy on all righteous men and women—how can we help wondering if it is indeed worth while?

That flesh-food does foster undue belligerency and animality, that it is the great promoter of alcoholism, and a prolific breeder of cancerous, tubercular and other terrible diseases, are facts undoubted by those who have studied the matter. But it is still more important to observe that here is the original source of cruelty, and the school in which we have learned other barbarous customs. The habit of regarding other creatures merely as our "meat" is greatly in the way of that wider sympathy which humane workers are trying to promote in the community. This would be a fatal objection to it, even if we could separate the system from its atrocious cruelty. But how can we do this? It is useless to say that killing is not necessarily cruel. Men being what they are, they will be cruel so long as carnivorous customs continue to flourish among us. The enormous extent of the daily sacrifices thus required is a great obstacle in the way of any mitigation of methods. Any such mitigation under present conditions can only be local and temporary. If we had the best possible laws dealing with every phase of the subject, it would require an army of inspectors blessed with unflagging zeal and courage and resolution to enforce them. Who shall provide this army? and who shall watch the watch-dogs that they do not also become corrupted by living in a perpetual carnival of blood-shed?

Whenever a really humane person undertakes to defend the slaughter-house, these outrageous wrongs are ignored, or treated as if they were readily separable from the system. It is said that if a man takes pains to rear sheep, cows, swine and fowls, and if he

gives them a pleasurable life for a certain number of months or years, and then kills them in the quickest and easiest way possible, it is a fair exchange. But in making a general rule out of this hypothesis the actual state of things is almost as much idealized as it ever was in the paradise of a vegetarian dream. To use a hackneyed, but convenient, phrase, it is a condition, not a theory, that confronts us. This theory seems to imply that all men are wise and kind, or else that the work of providing flesh-food is or can be confided to persons of that sort only. Whereas, we have to confront the existence of a dangerous passion of cruelty, long established in the fibre of human nature, and an almost universal appetite for "meat," especially in this country, where it is admitted by its defenders to be extravagant and injurious in its demands. Thus we have a population of seventy millions, mostly carnivorous from their cradles, daily demanding its enormous rations of "fresh" raw beef, mutton, etc., not to speak of the huge exportations of cattle, both living and dead. This necessitates not only the hideous butcher-shop in every street, but also the existence of many such infernos as the one already mentioned, and a host of attendant evils which seem inevitable. The monstrous size of the every-day demand requires a degree of haste and a great scale of operation which are incompatible with gentle and considerate treatment. We must remember that such an occupation is necessarily hardening, and that in so far as we uphold the butcher's trade we help to create and preserve a pariah class of men, doing in our stead a loathsome and cruel work on which we could not

bear to look. We would not make friends of such beings, and yet do they not stand to us in a still nearer relation, as the unacknowledged substitutes who do our dreadful work and take our fatal wages?

Anti-vivisectionists have learned to distrust "the tyrant's plea, *necessity*," and it is difficult to see why they should give it more credence, as a reason for "devilish deeds" in the butcher's case than in that of the vivisector; or why the pleasure of savory eating, more than any other pleasure, should be allowed to blend with sorrow to the meanest thing that feels; or why the supposed benefit to physical health should be a decisive plea in this case, since we utterly reject it in other cases, holding that *moral* health should be the first consideration. In short, there is no thoroughly logical ground for humane thinkers except that of the so-called vegetarians. Our civilization wallows every day in a bath of blood, but it has not wrought so well for health and beauty that we should believe in its efficacy. Surely some day the spell of even this superstition will be broken.

"Then comes the statelier Eden back to men;
Then springs the crowning race of humankind:
May these things be!"

—*New England Anti-Vivisection Society Monthly.*

Roosevelt.

We notice that on February 12 Roosevelt made another of his speeches in New York, in which he urges *as usual*:

(1st.) The "Monroe Doctrine," which in our judgment [so far as it applies to anything not adjacent to our boundaries] is *humbug No. 1.*

(2d.) That we must build and maintain on the Atlantic and Pacific Oceans two great navies to sustain the "*Monroe Doctrine*," which is humbug No. 2.

And (3d) That to defend our Pacific coast we must annex the Sandwich Islands [2,000 miles away], which is humbug No. 3.

We trust the American people will have the good sense to estimate *these three humbugs* at their true value.

We know perfectly well that it is proper that we should have a *moderate army and navy*.

But we also know that General Sherman was right when he said, "*War is hell*," and that those who are striving to get us into difficulty with foreign nations are enemies to civilization, humanity, religion, and the highest interests not only of our own country but of the whole human race.

It is a poor way to promote peace on earth to be constantly shaking our fist at other nations.

GEO. T. ANGELL.

A Few Words to Those Who Believe in The Restriction of Vivisection.

There are many humane and well-meaning people, who, looking upon the absolute prohibition of Vivisection as too radical a measure, would restrict it within rigid limits. They would confine it within the bounds demanded by a strict regard for reason and humanity, preventing all cruel experiments and useless repetitions, and insisting upon a constant use of anaesthetics. They would restrict it to cases where the objective point is some discovery for the alleviation of the physical ills of man, and place the

power of discrimination in the hands of humane, intelligent and well informed persons.

Now, if this could be done, many, if not all of those now favoring Prohibition would range themselves upon the side of Restriction, as being the more easily successful method of accomplishing the same result, viz.: the abolition of cruelty. There are, however, many and unanswerable reasons, from both a logical and a practical point of view, to prove that it is just this which can *not* be done.

In the first place, Restriction indicates License; and whatever is licensed by the law comes under the protection of the law, and gains from the start its moral support. Thus, from the beginning, we have the vivisector established under the sanction of the law, and consequently in a powerful and well protected position.

Now, it can readily be shown that, for many reasons, this position of the licensed vivisector would be one most favorable to him for the evasion of the restrictions of his license.

To adequately supervise all vivisectors in all their experiments, with due regard to anaesthetics, the detection of "false" anaesthetics, the examination of the condition of the subjects, etc., would require a watchfulness and completeness of inspection well nigh infinite. Inside the laboratory the vivisector would have at command all the means for carrying out his private ends, regardless of restriction; outside the laboratory the public conscience would be lulled by the idea that protection for the animals really existed. "You cannot beat a gambler at his own game." To even devise a law which would adequately protect the animal, in all the manifold

contingencies that might arise, would be well nigh an impossibility; and were such a law devised, any legislature would favor simple prohibition rather than the establishment of a complicated and costly system of espionage, that if successful, would practically amount to the same thing.

That the vivisector would take advantage of his power to thus evade restrictions, is evident, for the reason that his motives for evasion would be great. Anæsthetics themselves are extremely unreliable, and cases where the nature of the experiment and the condition of the subject precludes their use altogether, are in a vast majority. The small residue of comparatively humane experiments would be to the vivisector of no appreciable value.

Dr. Haughton, one of the greatest authorities, has thus given his testimony to the Royal Commission: “I know the practice is to use the anæsthesia very imperfectly, and when the controlling eye is gone, *to drop the use of it altogether.*” *A law that would not practically prohibit the vivisector, would never properly protect the animal.*

From a practical point of view, also, the evidence against licensed Restriction is overwhelming. *A compromise has always resulted unfavorably for Reform.* The friends of humanity in England in 1875 agitated the question of vivisection, and the result was the Vivisection Act of 1876. Since that time, strenuous efforts have been made, largely through “The Victoria Street Society for the Protection of Animals from Vivisection,” to afford some protection to animals by means of this Act; and yet Dr. Berdoe, in his “Twelve Years’ Trial of the Vivisection Act,” has conclusively shown that, under that Act, Vivi-

section flourished more than ever. The friends of the cause had good reason to fear that what was made acceptable to the "profession" was dangerous enough to their humane purpose.—and so it has proved. Our English *confreres* were forced to the conclusion that Vivisection cannot be carried on without the most flagrant cruelty and abuses. They have given Compromise a thorough trial. So the first Societies have changed their constitutions to fit the necessities of the case, while the new Societies have organized, from the start, for total abolition.

To accept the Restriction law is to allow License, and, under this license, the American, like the British vivisector, would soon be beyond control. There is no reason to suppose the American "Inspector" would succeed any better than his English brother, in maintaining Restriction. No method would be effectual in restraining the devotee to "scientific research" from forgetting, in the "ardor of his pursuit," the sufferings of his victims or the law regarding them.

Let us not compromise with a practice which, as a whole, is infamous and leads to the degradation of the human mind. Let us protest against the sanction of the law to a practice in which it is impossible to separate the use from the most flagrant abuse, and where the benefits derived, if any, are overshadowed a thousand fold by the cost in suffering, and in deterioration of the moral qualities.

The Prohibition of a practice which has borne such fruits, both physical and mental, as are clearly recognized as the children of Vivisection, is the only consistent ground upon which true Humanity can rest.—*New England Anti-Vivisection Society.*

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ANNA KINGSFORD,

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MAY 15, 1898.

No. 11.

Help!

We want the help of *every* Vegetarian who reads this paper. The movement is growing. Never before in the history of Vegetarianism have there been so many new converts to clean living, and it behooves every serious person to put their shoulders to the wheel and push. There are various ways of helping in the good work. First, by proclaiming at every convenient opportunity that you are a Vegetarian. If you have abstained from flesh eating for any considerable time you are doubtless a good specimen of humanity and a credit to your profession. Attend every meeting of the Vegetarian Society nearest to your abode, and if there is not one in any convenient distance, form one yourself, even if there are not more than three members to start with. Vegetarians connected with some of the older societies will gladly come to you and help you start. We

will send you any amount of literature, both in book and pamphlet form. The VEGETARIAN is published in small size so that it can be carried in the pocket or folded in a letter. Whenever you write to intelligent people or to those who are trying to do good to others or improve themselves, enclose a copy of the paper. Subscribe for all the copies you can afford to, but if you cannot spare the money we will gladly send them free. This paper is not published to make money but to make people better, and as long as the publishers have a dollar left it will be expended for the benefit of their fellow creatures. There is no possible boon that could be conferred on a human being equal to causing them to give up their disgusting and disease breeding habit of flesh eating. No crime can equal in enormity the degrading of ourselves (made in the image of God) to the level of the unclean carnivora, to the lowest animals that rove the woods, useless to man and a terror to all higher forms of animal life.

Many persons who are convinced that a flesh diet is immoral and opposed to high thinking and clean living do not know where to begin. The flesh-eater's idea of a Vegetarian is one who lives on potatoes and cabbage, with turnips and carrots for a change; as a matter of fact, many diet reformers never eat either one of the above named delicacies, but confine their diet solely to cereals and fruits. To our thinking, the food is of slight importance when once a healthy body has been achieved. A clean conscience and a good digestion is all that is necessary. If the commandment, "Thou shalt not kill" (or share the product of another's crime), is followed,

the first will be obtained, while a few months' abstinence from flesh (the product of killing) will generally secure the latter. But there is the beginner. Will our readers write us for publication (name not necessary to print) what they live on? It will be very helpful for new beginners. Do not wait 'till to-morrow, but sit down now and write out your menu. This will be one way to help.

There seems to be a very general movement in favor of a clean, healthy diet. The daily papers are continually warning the people that they eat too much flesh, and all things are pointing our way. Take off your coats and push along the good work. Strike while the iron is hot.

Vegetarian Banquet at the Holborn Restaurant.

The London Vegetarian Association arranged another of its enjoyable banquets on Friday last, the 22nd inst., at the Holborn Restaurant. A large and influential gathering was the result of the invitations sent out by the Secretary of the Association, Miss F. I. Nicholson, to whom the greatest credit is due for the success of the dinner. Amongst those present were: Dr. Oldfield, in the chair, Rev. Canon Ingram, Rev. Bloomfield Jackson, Mr. George Candy, Q.C., Mr. Ernest Bell, Mr. and Mrs. A. E. Fletcher, Dr. Dyce Brown, Captain Ellis, Miss Honner Morten, M.L.S.B., Prof. Bannister Fletcher, Mr. Blaiklock, Dr. Hadwen, Mr. W. Robinson

(author of "The English Flower Garden"), Mr. C. W. Forward, etc.

The dinner was an excellent one, and, although we do not pose as critics in the matter, we feel well justified in offering our congratulations to Miss Nicholson on her successful arrangements. The menu will speak for itself:

MENU.

Fromage a la Creme.

Olives d'Espagne. Radis au Beurre.

POTAGE.

Sicillienne.

ENTREES.

Cotelette de Pommes aux Petits Pois.

Haricots Panache. Tomate a l'Italienne.

Fond d'Artichaut Florenza.

Endives a la Creme. Spaghetti a la Milano.

Asperges a l'Huile.

ENTREMETS.

Creme au Caramel. Pommes a la Celestine.

Gelee Macedoine. Pouding Glace.

Fromage. Salade.

DESSERT.

An agreeable addition to the dinner were the bottles of "Sans Alcohol" Wine dotted over the tables. This is a really excellent drink, and not to be included in the same category as the ordinary temperance beverages. Pure grape-juice, bright and sparkling, is as pleasant a drink as one could

wish, and this is what "Sans Alcohol" Wine claims to be.

After dessert speeches were made by Dr. Oldfield, Canon Ingram, Miss Honner Morten, Mrs. McDouall, Mr. George Candy, Q.C., and Mr. Forward. Prof. Bacon's band played during the evening, and songs were rendered in a most pleasing manner by Mrs. Grounds and Miss and Mr. Leeds.

DR. OLDFIELD REPLIES TO SIR HENRY THOMPSON.

The Chairman, who was cordially received, said they heard much about the fallacies of Vegetarianism, and they also heard many fallacies *about* Vegetarianism. He had been asked to reply briefly to what Sir Henry Thompson had stated in the *Nineteenth Century*, and he gladly took advantage of the invitation. Sir Henry had been a great friend to the movement, and many of the things he had said in unequivocal praise of Vegetarianism would go down to all time, but evidently he had been impressed by some of the fallacies he had been referred to, which they found ever coming to the front. In life, people acted from a principle which they believed to be the right and best course to pursue, and they were not actuated so much by theoretic argument. So should it be in this matter. They should not be deterred from Vegetarianism because of the question "What will become of the animals?" Just as no one would forego the use of coals because the coal supply of 1,000 years hence might be exhausted by present day consumption, so no one should abstain from Vegetarianism because of the problem of the possible over-stocking of animal life. (Hear, hear.)

Sir Henry Thompson appealed to common sense, and they as vegetarians were glad to go to that tribunal, for their movement was the science of common sense. (Cheers.) It was upon practical, but withal ethical, common sense that Vegetarianism was founded. He did not agree with Sir Henry that Vegetarianism meant vegetable eating; Vegetarianism was not the cult of the cabbage or the gospel of the potato. The word Vegetarian had its derivation from *vegeto*, as Professor Mayor had clearly established. They believed in the highest form of life and the highest possibilities for humanity. Such being so they were not in the category spoken of. Vegetarianism had nothing to do with vegetable eating. It had to do with bringing human nature into greater vitality, to a higher position and to greater strength of body, mind and soul. Because they believed that eating animals was antagonistic to this higher life, they were Vegetarians, not "vegetable eaters." Another argument of Sir Henry's was that man is born an animal-feeder, not a Vegetarian, because he comes into the world drinking milk. The same thing might be said of all the mammalia, it would be just as absurd to say the ox is not a herbivore because the calf commences life drinking milk! So he would say as regards man; there was a time in the life of the growing child when it turned instinctively to fruit without being instructed, and this natural instinct would, he thought, sufficiently answer the point alluded to. (Hear, hear.) Passing to the question of climate, it had been said Vegetarianism might be all very well for the tropics, but what about the Northern regions.

They were not dealing, however, with the Arctic regions. They were dealing with London and England. But they should further consider the powers of the reindeer and the North country ponies. They went to the Arctic region and still retained their diet as before; and he would refer to the stamina of the Scotch peasantry living in the Northern hills, and ask if that was not attributable to their enforced Vegetarian diet? It certainly could not be attributed to the meat they ate on very rare occasions. Diet should vary with climate, and the farther north they went the more fat they would need. But that did not involve the use of meat fat. He was prepared to say that vegetable fat would do all that was required for the system, even in the most northerly regions. The question of Nitrogen had often been raised. He remembered it in his Oxford days, and whilst Sir Henry Thompson was happily too great a chemist to use the argument in its old form he had not hesitated to state it in this form: "In the vegetable kingdom you can get all the nitrogen you want, but the nitrogenous matter from the vegetable is not so *digestible* as that from flesh, therefore, it is better to get it from the latter." That was not a fair statement. One might as well ask a person who found veal to be indigestible to give up all meat for that reason, as to ask Vegetarians to give up their system because *one* kind of vegetable might be more indigestible than meat. Supposing the statement were true of one kind of vegetable it did not follow that it was true of all kinds. He himself knew of sixteen kinds of beans, and there were immense differences in their digesti-

bility. Before one could make a statement of this kind he should be prepared to say that he had fairly tested the matter. He (the speaker) would like to ask Sir Henry Thompson whether he had tested the 16 kinds of beans, the 30 kinds of peas, and the 20 or 30 kinds of lentils? He himself was willing to give them an illustration of digestible proteid from a vegetable source, and that was green peas. They had had them there to-night and would be able to test his statement for themselves, and he would urge them to remember that that after all was the test; not so much "did some one say so," but "Is it true?" Passing to the question of results, the Chairman asked who had done the work of the world since its creation. Was it not the herbivorous animals and not the carnivorous? Whoever heard of the tiger and the cat doing the steady, patient work of the world. Was it not the camel, the elephant, the horse and the ox? So with men. The hardest work was not done by flesh-eaters like the red Indians. It had been done by the hardy peasantry whose life was, in the main, a compulsory abstinence from flesh eating. Who had built the pyramids but men who lived on onions and the like? Who had made the roads of Briton but the Roman soldiers who subsisted on *frumentum*? Who were better fighters than the Sikhs and Ghoorkas, of whose qualities Lord Roberts was so highly enamored, and whose diet was practically, if not wholly, Vegetarian? Well would they remember the splendid fighting powers displayed by the Turks in the recent war, and yet their commissariat, according to the war correspondents, consisted of beans, figs, rice and

water. Marathon was won by men whose food was simple in the extreme, and Caesar won his greatest triumphs with soldiers who mutinied when asked to fight on *caro*. In concluding, Dr. Oldfield denied the statement that man could be said to "give life" to the animals. He could not create vitality any more than he could be said to create electricity, or heat, or matter; and he denied the argument which making men the benefactors of the animals by "giving them life," gave to them the right to take away that life. He thanked Sir Henry Thompson for saying that "those who gave life should ensure that when it was taken away it should be done with painlessness." If those present had witnessed the scenes attending the droves of animals sent to Deptford, the worrying by dogs and men, the horrors of the slaughterhouse and the suffering of the animals, they would forswear taking part in such cruelty. Painlessness and the slaughterhouse were antithetical terms. Sir Henry appeared to think that evolution tended to promote omnivorousness. This was contrary to the law of evolution as he read it. In the lower classes the protoplasmic jelly would wrap itself round anything, but the higher up you went the more did selection, selectiveness and election become apparent. Man, therefore, should be selective and restrictive as to dietary the more he ascended from the barbarism of cannibalism. He asked them to choose the common sense course in this matter. For his part he believed more in General Gatacre's idea of work for his men than he believed in this teaching of easy digestion. To this latter he attributed much of the dyspepsia of to-day.

People suffered from indigestion because they consumed food that did not sufficiently call into play organs intended for work. They were practically suffering from atrophy. They themselves as Vice-Providence should exercise that mercy towards the animals that they themselves asked and hoped for from the Deity. (Cheers.)—*The Vegetarian, London.*

What is Vegetarianism.

From "Plain Living and High Thinking."

Speech at the Annual Meeting of the Vegetarian Society, held at Manchester, October 14, 1885.

In the June and July numbers of the *Nineteenth Century*, for 1879, Sir Henry Thompson confessed (*a*) that the vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force; (*b*) that by most stomachs haricot beans are more easily digested than meat is, and consuming weight for weight, the eater feels lighter and less oppressed, as a rule, after the leguminous dish, while the comparative cost is greatly in favor of the latter; (*c*) a given area of land cropped with cereals and legumes will support a population more than three times as numerous as that which can be sustained on the same land devoted to the growth of cattle.

In the May number of the same magazine for this year (pp. 777-799), Sir Henry, in an article on diet, approves our teaching, but threatens to rob us of our name. The Rev. James Clark (*D. R.* for July, pp.

189-192) has appealed from the charge there brought against us, to the definition of Vegetarianism, not only as given by those who, in 1847, coined the name, but as contained in the official documents of the society, and blazoned on the frontispiece of the *D. R.*

I propose more particularly to investigate:

I.—The profession and practice of Vegetarians in regard to the consumption of animal products, *i.e.*, milk, with butter and cheese; eggs, honey.

II.—The profession of a Greek and a Roman—Pythagoras and Musonius—to whom no one denies the name of Vegetarians.

III.—The physical distinction between flesh and animal products, as attested by the low or antiphlogistic regimen of the medical faculty.

IV.—The moral distinction between the same, as attested by ecclesiastical rules of fasting.

V.—The etymology and signification of the word Vegetarian, considered philologically.

Before adducing my authorities, I site the sting of Sir Henry Thompson's censure (p. 780):—

“As happens in nineteen cases out of twenty,* my young and blooming Vegetarian replied that she took an egg and milk in quantity, besides butter, not only at breakfast, but again in the form of pastry, fritter or cake, etc., to say nothing of cheese at each of the two subsequent meals of the day—animal food,

* These statistics are evolved out of the inner consciousness of our irresponsibility, indolent reviewer. I, for one, have not been examined as to my consumption of milk and eggs by Sir H. Thompson, or on his behalf. We resign ourselves to being unknown even to the most eminent of doctors. Who would aspire to be known to the police?

it is unnecessary to say, of a choice, and some of it in a concentrated form. To call a person thus fed a Vegetarian is a palpable error; to proclaim oneself so almost requires a stronger term to denote the departure from accuracy involved. Yet so attractive to some possessing a moral sense not too punctilious is the small distinction attained by becoming sectarian and partisans of a quasi novel and somewhat questioned doctrine, that an equivocal position is accepted in order to retain, if possible, the term Vegetarian as the ensign of a party, the members of which consume abundantly strong animal food, abjuring it only in its grosser forms of flesh and fish. And hence it happens, as I have lately learned, that milk, butter, eggs and cheese are now designated in the language of Vegetarianism by the term animal *products*, an ingenious but evasive expedient to avoid the necessity for speaking of them as animal food!"

If Sir Henry Thompson had ever glanced at the title page of the *Dietetic Reformer*, he would have learnt that the aim of the Vegetarian Society is "to induce habits of abstinence from the Flesh of Animals (fish, flesh, fowl) as Food."

If he thinks by a change of name to shield us from cavil, I refer him to a master of English, writing thirty years before the birth of the word "Vegetarian":"—

"Sir Richard Phillips once rang a peal in my ears against shooting and hunting. He does indeed eat neither fish, flesh nor fowl. His abstinence surpasses that of a Carmelite, while his bulk would not disgrace a Benedictine monk or a Protestant dean. But he forgets that his shoes and breeches and

gloves are made of the skins of animals, and he writes (and very eloquently, too) with what has been cruelly taken from a fowl; and that, in order to cover the books which he has made and sold, hundreds of flocks and scores of droves must have perished. Nay, that for his beaver hat a beaver must have been hunted and killed, in doing which, many beavers may have been wounded and left to pine away the rest of their lives, and perhaps many little orphan beavers left to lament the murder of their parents. Ben Ley was the only real and sincere Pythagorean of modern times that I ever heard of. He protested not only against eating the flesh of animals, but against robbing their backs, and therefore his dress consisted wholly of flax. But he, like Sir Richard Phillips, ate milk, butter, cheese and eggs, though this was cruelly robbing the hens, cows and calves, and indeed causing the murder of the calves!"—*A Year's Residence in the United States*. By WILLIAM COBBETT, 1818. (D. R. 1880, p. 280.)

Do Vegetarians take eggs, milk, cheese, butter, honey? Yes and no; some do, some do not. Officially, the society proscribes fish, flesh, fowl. Outside the three "F's," our members are free to range as other men; the society is neutral. So the use of tobacco, tea, coffee, fermented drinks, is an open question with us. Yet very few Vegetarians use strong drinks or smoke. Many drink water only; some do not drink at all; the tendency is towards simplicity. Our action is providing substitutes for all animal substances. A German firm advertises in our German organs vegetable milk and cheese. The demand of our kitchens has created a supply of many

vegetable oils. Mrs. Kingsford wears *pannuscorium* boots. Lieutenant Richardson has appeared clothed in vegetable fibres from top to toe.

(*To be continued.*)

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1898.

<i>President,</i>	JOHN WALTER SCOTT.
<i>First Vice-President,</i>	MRS. M. A. HAVILAND.
<i>Second Vice-President,</i>	GEORGE BRUNSWICK.
<i>Treasurer.</i>	CHARLES A. MONTGOMERY.
<i>Secretary</i>	ARTHUR HAVILAND.

Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

68TH REGULAR MEETING.

At the 68th meeting of the Vegetarian Society, New York, held at its hall, 98 Fifth avenue, on Tuesday March 22, 1898, with President Scott in the chair and about one hundred and fifty members and guests present, the minutes of preceding meeting were read and as active members the names of Mrs. W. M. Kingsley and Mrs. Place were referred to the Executive Committee.

The Swami Abhenanda was introduced and dis-

cussed the topic, "Why Hindoos are Vegetarians." He was followed by Rev. Geo. Donaldson, Dr. E. G. Day, President Scott and G. F. Train.

C. A. MONTGOMERY, *Secretary, pro tem.*

69TH REGULAR MEETING.

At the 69th meeting of the Vegetarian Society, New York, held at its hall, 98 Fifth avenue, on Tuesday, April 26, Vice-President Brunswick presiding and fifty-three members and guests present, the minutes of the last meeting were read.

The names of Miss Ginn and Mr. Geo. Draper, as associate members were referred to the Executive Committee.

The topic of the evening was "Health," of which A. Haviland spoke in a general way, saying that it was the result of proper environments and the ability to make the most of them, required a symmetrical development of body, mind and spirit, and its principal ingredients are mirth and sunshine.

Mr. C. A. Montgomery introduced Miss Tate from Dr. Kellogg's Sanitarium, Battle Creek, Mich., who spoke of the injury of improper food and clothing.

Mr. Spencer urged the use of whole uncooked wheat as the best food.

Mrs. W. M. Kingsley told of her interest in humanitarian ideas being stimulated by her little boy's prattle, and Mr. D. Rousseau said that if any one accidentally became ill, there was always a prompt method of recovery di-nutrition, or starving for a period of four to nine days.

A. HAVILAND, *Secretary.*

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VOL. III.

JUNE 15, 1898.

No. 12.

Work for Next Year.

The present number brings us to the close of another volume of our little paper. The past year, like those that preceded it, has been one of hard work and no pay, except the knowledge that we are doing good, and that the cause for which we are laboring is steadily growing. Occasionally we receive letters from people informing us that after reading our paper they have concluded to give up eating flesh forever. One such letter is sufficient payment for a year's work and the amount expended in circulating the paper. All our readers understand that the paper is not published to make money, and most of them are aware that our yearly loss is about one thousand dollars. A large number of the papers are sent out haphazard in the hopes of reaching one humane soul who has not heretofore had his attention called to the enormity of feeding on the flesh of

his fellow creatures. We know of some people who discontinued flesh-eating the day they were led to think on the subject.

We enter on our fourth volume with a determination to continue the battle against crime with renewed vigor, and we want the assistance of every Christian, every Vegetarian, every humane person in the country. We expect each one of you to subscribe for as many copies as you can afford. We want every reader to send us a list (names and addresses) of every good person they know, so that we can send them sample copies. We want every reader to send us items calculated to be of use in illustrating our belief and practice. We want every Vegetarian to send us short notes from their own lives; how long they have lived on a rational, healthful and humane diet, and how they are thriving on it. What they eat, the work they do, and the robust health they enjoy.

These things every reader can do; they will help us and help the cause.

There are other ways of helping along the good work.

Tell every person you know that you are a Vegetarian. Disabuse their minds of the idiotic idea that Vegetarians live on potatoes and cabbage. Show them the fallacy of the childish statement that "animals were made to eat" and that "if we did not eat the animals they would eat us." Demonstrate to them that not more than ten per cent. of the inhabitants of the world derive their nourishment from flesh. Refer them to the many excellent articles which have appeared in the VEGETARIAN proving the

righteousness of our cause, the soundness of our reasoning, the healthfulness of our practice. Keep a set of the bound volumes always at hand and give every person who evinces a desire to do right, any number which you think most likely to help him. If you have not got it on hand we will send it to you free. If you can help us in any way, do so; if you are unable, we shall be glad to help you in any way we are able.

What is Vegetarianism.

From "Plain Living and High Thinking."

Speech at the Annual Meeting of the Vegetarian Society, held at Manchester, October 14, 1885.

Continued from page 170.

I will show that Sir Henry's criticisms are as old as our movements, and cite answers given on authority. It is to be regretted that he has not found leisure to study our classics for himself. At the third annual meeting of the Vegetarian Society, 18th July, 1850, Mr. John Smith, of Malton, author of "*Fruits and Farinacea*," commented* on an article in the *British and Foreign Medico-Chirurgical Review*, July, 1850, pp. 76-98:—

"The reviewer had first pointed out the difference between the principles and practice of Vegetarians, alleging that while they professed to derive their

* *Vegetarian Messenger*, vol. i., p. 136.

food exclusively from the vegetable kingdom, they consumed, in their various culinary preparations, very large quantities of cream, milk, butter, eggs, etc. He had also remarked on the great amount of nutriment contained in the preparations which they consumed at a meal, and the immense amount of trouble and expense required to prepare them, and then said: 'We should like to know who may most consistently place omelets and egg fritters upon his table—the man who believes that the Creator intended him to eat the products of animal as well as of vegetable life, or he who maintains that the welfare of the human race, both physically, morally and intellectually, is best consulted by a diet of fruit and farinacea? Answer us that, Mr. Smith.' He felt bound to admit the general correctness of those observations, and to express his conviction that much mischief resulted to health by indulgence in rich compounds of food of any kind, and that in a physiological point of view, and probably on one or two other accounts, large quantities of these highly seasoned and rich dishes were almost as objectionable as the flesh of animals. He would, therefore, caution all Vegetarians against too free a use of them. They might be advisable at their banquets and soirees, to demonstrate to strangers and inquirers what an immense variety of rich and nutritious dishes could be produced without animal slaughter; they might also be used as a transition diet of which flesh formed no part, but when circumstances would permit, an entire rejection of whatever was not simple in composition would be undoubtedly an advantage with regard to health and economy, as some

Vegetarians had already found. The limits within which the dietary of the Vegetarian Society was restricted excluded nothing but the flesh and blood of animals. To have made the conditions of membership more exclusive would have greatly impaired the usefulness of the Society. Judging of the Vegetarians as a body, therefore, their principles and practice were not inconsistent with each other, their rules expressing their principles, and the consistency of individuals should be judged of by the opinions they privately entertained. (Hear, hear). Some had become Vegetarians because they believed that God had forbidden man to kill animals and to feed upon their flesh and blood; others because they considered it inconsistent with the character of a moral, benevolent, and rational being, and contrary to the instinctive feeling of man, to kill and eat animals. If their inquiries proceed no further than that, they might possibly consider milk, eggs, etc., as a necessary part of human diet; consequently their opinions and practice would be in harmony, though they made a free use of those articles, and the charge of inconsistency could not be maintained against them. (Applause). Others, again, rejected animal food from their diet because, from a careful study of the organization of man and from an unprejudiced investigation of anatomy and physiology, they saw plain indications that man had been specially adapted to a fruit and farinaceous diet, and inferred that, when climate and other circumstances permitted, an exclusive adoption of this diet would be most conducive to health, and, as far as food was concerned, to the highest development of which man

was susceptible. Yet, though they hold those views, they might not deem themselves called upon at once to dispense with milk, eggs, etc., until improved modes of cooking, family arrangements, the usages of society, and other influences would allow them to relinquish those products without causing inconvenience, discomfort or injury to health. Principles might be true in the abstract, and the reduction of them to practice might be of the greatest possible benefit, when not opposed by adventitious circumstances, which might be such as to render the principles inoperative. No one would lower the standard of Christian morals because of his inability to reach it in his present social position; nor should the Vegetarian flinch from the acknowledgement of his mental convictions with regard to the best and most natural food of man, although unfavorable conditions might, for the present, render the carrying out of them impracticable or inconvenient. When, therefore, a Vegetarian advocated an exclusive fruit and farinaceous diet, he might take circumstances into consideration, and believe he had a right to make use of milk, eggs, etc., if he found it more convenient, more agreeable or more to his advantage to do so. If even he determined to exclude all such articles at home, he might find it almost impossible at present to avoid the use of them when separated from his own domestic circle; but, entertaining those opinions, the conscientious Vegetarian would endeavor to dispense with them as much as possible, and he (Mr. Smith) felt persuaded that a purely fruit and farinaceous diet would be attended with the most satisfactory results, when domestic and

social arrangements favored its adoption. (Applause). There were some earnest members who thus carried out their convictions, and rejected all animal productions from their diet, and he trusted the apparent sacrifices they made would be amply compensated by sound health and a happy life. (Hear, hear, and applause). Any discrepancies, however, between the principles and practices of Vegetarians, were no more a confutation of the evidence they advanced in favor of their diet, than the inconsistent conduct of Christians was a refutation of the truth of Christianity. (Applause)."

Vegetarian Messenger, vol. i. (1851), appendix, p. ii. G. P. (Bramley) says: "Having a desire to be convinced of the truth of the Vegetarian principle, and doubt [*sic*] not but it is conducive to health, I offer the following questions for your consideration, and if answered satisfactorily, I doubt not but I may become a Vegetarian in the fullest sense of the term: '1. Can a man be called a Vegetarian who takes milk, butter, cheese and eggs?' We beg to reply that the majority of Vegetarians partake of these articles and that a few only do not, whilst all are alike denominated Vegetarians, the principle of the movement being simply to abstain from the flesh and blood of animals, which cannot be procured except by means of slaughter; and the abstinence from, or use of, the animal substances named, being regulated by the choice of the individual. '2. Do not milk, butter, cheese and eggs contain the same kind of matter as animal food does?' Strictly speaking, inasmuch as any article of food contains elements of nutrition, these elements are identical; but

the form of the matter in which they are contained may be very different in producing or not the heating and stimulating effects which are opposed to the healthy condition of the body. Chemistry shows, moreover, that the elements of nutrition originate in vegetables. . . Blood, perhaps, is the most objectionable form of nutriment; flesh, being principally composed of blood, is next to it in its gross, stimulating and exciting qualities; whilst eggs, cheese, butter, cream and milk are less and less stimulating in the order in which they are here placed, approaching, as they do, to the qualities of vegetables and fruits."

The *Vegetarian Messenger*, vol. ix., pp. 79, 80: "Another hindrance to our cause is misconception. It may be that the term Vegetarian misleads many. We repeat what is, no doubt, well known to some persons, that it is used for want of a better. Most Vegetarians use everything which others do, except flesh-meat, and food in the preparation of which lard, suet or drippings may have been used. The proportion and quantity of vegetable productions, etc., which they use will, in many cases, be somewhat different."

In a letter on "Human Food," by Dr. Garrett, of Hastings (*Hastings and St. Leonard's News*, of June 18, 1858), it is insinuated that "the diet of a strict Vegetarian" consists entirely of "fruits, roots or green vegetables." Dr. Garrett ought to know that a "strict Vegetarian uses different kinds of grain—the *cerealia*, such as wheat, oats, barley, rice," etc., as well as "fruit, roots and green vegetables." When a medical man makes such a mistake, it is no

wonder that other persons have strangely erroneous ideas as to our diet. This is one instance among hundreds by which the public are misled and deceived, it may be unwittingly, as to what Vegetarianism really is. Each member is left free to use milk, butter, eggs and cheese, or not, as he may think proper.

Ibid., pp. 190, 191: In Dr. Garrett's Nineteenth Letter on "Human Food," in the *Hastings and St. Leonard's News* for October 1, there is the following passage, which requires a passing notice: "Having reviewed the physiological, chemical and dietetic qualities of milk, having proved its richness in every constituent of animal flesh, we may fairly compliment our wagish friends, the Vegetarians, in having added to their vegetable bill of fare, milk and eggs, two of the best, most concentrated and nutritious articles of human food." We do not wish to manifest any undue degree of sensitiveness, but it is evident that Dr. Garrett is disposed to excite a laugh at Vegetarians by his left-handed compliment. His language is intended to show that those Vegetarians who use milk and eggs are chargeable with inconsistency. We are not conscious of this. We have agreed to abstain from the *flesh* of animals. Milk and eggs may be termed animal products, but they are not flesh.

You see that Mr. Clark (*D. R.*, 1885, p. 190) is justified in saying that we have from the first adopted the term "animal products."

I will only add one more authority on the use of eggs and milk. Surely Sir Henry Thompson, when preparing to impugn the honesty of Vegetarians,

might have found time to consult the oracle of our late president:—

F. W. Newman. *Essays on Diet.* London: Kegan, Paul and Co., 1883, pp. 21, 22: “As the word Vegetarianism does not wholly explain itself, we may justly ask its meaning. Many suppose it to mean a diet consisting of table vegetables. It is true that these are an essential part of Vegetarian diet, yet they are by no means the most important. Vegetarian food consists mainly of four heads—farinacea, pulse, fruit and table vegetables.”

Ibid., pp. 23, 24: “One who confines himself to these four heads of diet is indisputably a Vegetarian. Yet, in fact, few Vegetarians do confine themselves to this diet; and herein consists my difficulty in definition. We are open to the scoff of being, not Vegetarians, but Brahmins, who do not object to animal food, but only to the taking of animal life. Few of us refuse eggs, or milk and its products. This is highly illogical, if we seek consistency with an abstract theory. I do not shut my eyes to it. The truth is, that in cookery we need some grease, and it is hard to eat dry bread without butter or cheese; our climate does not produce the nicer oils. It is not easy to buy oil delicate enough for food; and oil (to most Englishmen) is offensive, from tasting like degenerate butter. Cheese, like nuts, is maligned as indigestible, barely because it is heaped on a full stomach. However, since most Vegetarians admit eggs and milk, I define the diet as consisting of food which is substantially the growth of the earth without animal slaughter. If you prefer to call this Brahminism, I will not object. But my friend, the late Professor Jarrett, of Cam-

bridge, entitled our rule the V. E. M.¹ diet. I heartily applaud the convenient and truthful name."

Ibid., p. 44 " Recurring to the inconsistency of milk and eggs with strict Vegetarianism, I will observe that, by the avowal of medical science, milk has none of the inflammatory properties of flesh-meat; in so far it is akin to Vegetarian food. But undoubtedly the pressure of dense population for milk is an evil, and tends to the adulteration of the milk, to a deterioration of it, by giving to the cow whatever will increase its quantity, and to an enfeebling of cows generally, by asking too much milk of them, and by breeding them too quickly. Therefore I take pains to make no *increased* use of milk since I am a Vegetarian, nor yet of eggs. We have not yet learned to get substitutes from oleaginous nuts. We are in a state of transition. A future age will look back on this as barbarism ; yet we are moving towards the higher and nobler development in becoming even thus partial Vegetarians."

II.—The Vegetarians of the V. E. M. persuasion may fortify themselves by the authority of Pythagoras and Musonius ; they may remember the words of Ovid :—

" Ye mortall men, forbearre to franke your flesh with wicked food.

Ye have both corn and fruits of trees and grapes and herbs right good,

And though that some be harsh and hard, yet fire may make them well

Both soft and sweet. *Ye may haue milke, and honey which doth smell*

¹V=vegetables, E=eggs, M=milk.

Of flowers of thyme. The lauish earth doth yeeld
you plenteously
Most gentle food, and riches do content both mind
and eie ;
There needs no slaughter nor no blood to get your
liuing by.
The beasts do breake their fast with flesh, and yet
not all beasts either
For horses, sheepe, and other beasts to liue by grasse
had leuer.
The nature of the beast that doth delight in bloody
food,
Armenian tigers, bears, and woolues. Oh what a
wickednes
It is to cram the maw with maw, and franke vp flesh
with flesh,
And for one liuing thing to liue by killing of another.”
—OVID. *Metamorphoses*, xv. 75-90.—GOLDING’S
TRANSLATION.

(To be continued.)

Society Reports.

THE VEGETARIAN SOCIETY, NEW YORK.

EXECUTIVE COMMITTEE FOR 1898.

President,	JOHN WALTER SCOTT.
First Vice-President,	MRS. M. A. HAVILAND.
Second Vice-President,	GEORGE BRUNSWICK.
Treasurer.	CHARLES A. MONTGOMERY.
Secretary	ARTHUR HAVILAND.

Regular Meetings held on the fourth Tuesday in the month at 98 Fifth avenue.

70TH REGULAR MEETING.

At the 70th meeting of the Vegetarian Society, New York, held at its hall, 98 Fifth avenue, May 24, 1898, President Scott in the chair, and thirty-four members present, the minutes of the last meeting were read.

The topic of the evening, as announced by Mr. Montgomery, was "Economic and Healthful Diet for Working Girls." He gave an account of the experience of Miss Elizabeth Banks, of the *Evening World*, to determine the possibility of a working girl living upon food costing not over \$2 per week, the result of which led her to state that it is not possible. This conclusion was given, fearing that the contrary would have some influence to reduce the weekly pay of the girls. That it is incorrect, from the experience of Vegetarians, was the object of this discussion.

Miss Langford, a trained nurse from the Sanitarium, Battle Creek, Mich., stated that she and Miss

Kibby had kept an account of their food expenses for the past two months, and found that it averaged \$1.47 for each.

The art of cooking now was the combination of the economy of our grandmothers, mixed with the science of trading—the proper solution of food leads to economy. Their diet was largely composed of prepared foods. For instance, a favorite supper consisted of slices of toast covered with a rich, warm sauce, formed of strained canned tomatoes and "nutose," or ground nuts. This, with twice-baked bread and fruit, formed a substantial, nutritious, scientifically-arranged and economical meal. This menu was arranged with few articles at each meal, but variety was obtained by making the meals of different material.

They had breakfast at 7 A. M., worked hard at their several avocations, including an hour in calisthenics, taking supper at 6 P. M.—perhaps a cracker had been eaten at noon. For drinks they used diluted fruit juices and nut butter thinned by water into milk, which was excellent food for invalids.

Health is free circulation of pure blood in sound organism.

Each individual must experiment as to the best diet, for what is palatable and nutritious to one might not be to another.

Miss Rosa Marsten then recited some selections.

Miss Kibby spoke of the nutrient value of the banana, and stated that they made a dish of scalloped tomatoes, using "Granola," which was formed of corn, wheat and oats. They formed a drink from malted nuts—a teaspoonful in hot water. They had discovered that if to stewing fruit, sugar is added

just before taking from the fire, less sugar is required to sweeten.

At Battle Creek, Mrs. Dr. Kress, of the Sanitarium, is preparing and serving a series of dinners which she calls "20th Century Dinners," formed entirely from the prepared foods of the Health Food Co.

President Scott closed the discussion by stating his opinion to be that the preparation of food was a waste of time, when the proper article and amount had been determined by experiment no further thought concerning it was needed.

The annual picnic of the Society was announced for the date of June 11, in the Bronx Park, hour, 2 P. M., and place, the "Mansion."

Mr. C. A. Montgomery introduced the following resolutions which were unanimously adopted:

RESOLVED, that the thanks of the New York Vegetarian Society be tendered to Rev. James Clark, of Salford, England, and to Rev. Henry S. Clubb, of Philadelphia, for the able and interesting addresses delivered by them upon "The Early History and Growth of the present Vegetarian Movement in England and America."

RESOLVED, that the hearty greetings and best wishes of the New York Vegetarian Society (and of the Philadelphia Vegetarian Society, as voiced by its delegates present at the meeting) be conveyed to the English Vegetarian Societies (through the kindness of Rev. Mr. Clark); and that endeavor be made to unite the Societies on both sides of the Atlantic in an "Anglo-American Alliance" in behalf of Vegetarianism and Humanity.

Adjourned.

A. HAVILAND, *Secretary.*

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—BY—
ANNA KINGSFORD,

Doctor of Medicine of the Faculty of Paris,
Sixth Edition, 1895. Price 75c., Post Free.

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